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The Outlook

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EDITORIAL:

Political Conventions..... 613
Naval Appropriations..... 613
The Inter-State Commerce Law.. 613
The New York Public Library... 614
Greater New York..... 614
The Raines Law..... 614
Europe, the East, and Africa.... 615
Armenia..... 616
The Manitoba School Question.... 616
International Arbitration..... 617
Death Interpreted by Easter..... 619
A Beneficent Heresy Trial..... 619
The Poor Man and the Schools... 620

CONTRIBUTED ARTICLES:

The Situation in the Transvaal.. 621
By Charles Leonard
Women's Degrees at Oxford and Cambridge..... 623
By Norman H. Smith
City Government in the United States..... 624
By Seth Low
The Right Training of Girls..... 626
By Nicholas Murray Butler
Christ's Law of Service..... 627
By Lyman Abbott
The Ten Per Cent. of Travel..... 629
By Caroline B. Le Row

THE RELIGIOUS WORLD:

A Valuable Heresy Trial 630
Bishop Satterlee..... 631
Armenia and the Evangelical Alliance..... 631
Dr. Parkhurst and Mr. Dole..... 631
The Free Church Congress, etc., etc. 632

BOOKS AND AUTHORS:

Bishop Butler's Works (Gladstone) 634
Burnett Lectures (Davidson)..... 635

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And from each wild-flower's tomb
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Once more to life and love
The buds and leaves of spring
Come forth and hear above
The birds like angels sing.

In every woods and field
Behold the symbol shown,—
The mystery revealed,
The majesty made known.

Christ who was crucified
Is risen! Lo, the sign!
The earth at Eastertide
Touched by His hand divine.

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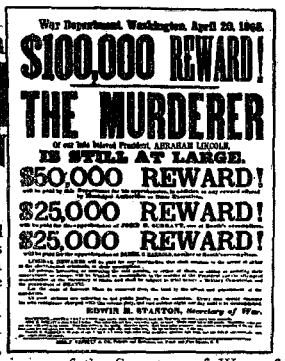

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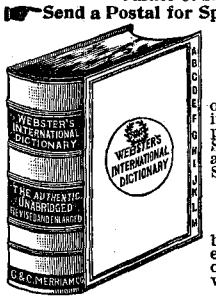

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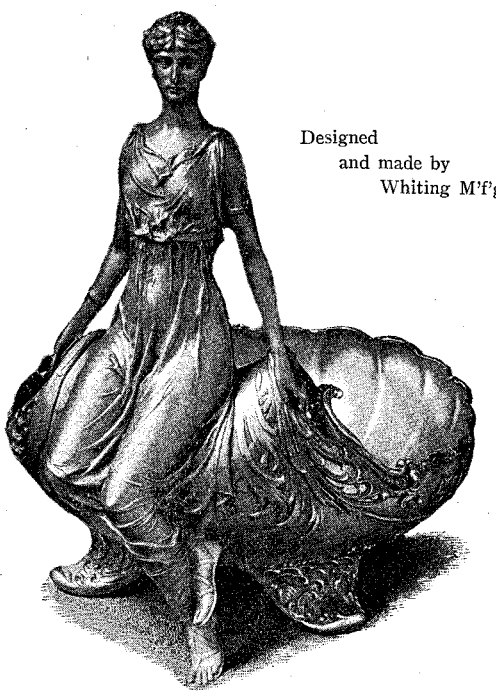

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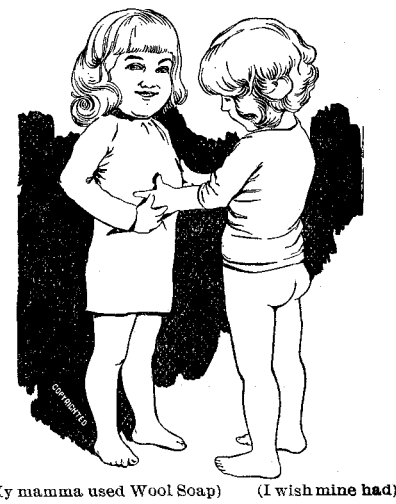

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The Outlook

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Volume 53 Saturday, 4 April, 1896 Number 14

IN each of the four important Republican State Conventions held last week the opponents of the free coinage of silver were completely triumphant. In South Dakota, which is now represented in Congress by a solid free-coinage delegation—three out of the four being Republicans—the Convention not only refused to indorse free coinage, but instructed its delegates to St. Louis to support Major McKinley and "sound money." In Minnesota, whose northeastern district is now represented in Congress by the ablest free-coinage Republican in that body—the Hon. Charles A. Towne—the State Convention distinctly denounced the free coinage of silver, taking the ground that it would "enormously contract the volume of currency." This Convention, like that in South Dakota, instructed its delegates to support Major McKinley, Senator Davis withdrawing his candidacy. In New York and Massachusetts anti-silver platforms were expected, but the explicitness of those adopted was in commendable contrast with the vagueness of those formulated lately in Ohio, Iowa, and even Rhode Island. The New York Convention, which instructed its delegates to St. Louis to support Governor Morton, defeating by a majority of seven to one a motion to substitute two McKinley delegates for Messrs. Platt and Lauterbach, declared in favor of the maintenance of the gold standard until there was prospect of an international agreement as to the coinage of silver. The Massachusetts Convention, which instructed its delegates to support Mr. Reed, declared its opposition to "any change in the existing gold standard, except by international agreement." "Every obligation redeemable in coin," the resolution went on, "must be paid in gold." With such a series of resolutions before us it no longer seems possible that the Republican National Convention can again adopt a platform which believers in the free coinage of silver can consistently support. It now seems probable that there will be three great parties in the field—two opposing any coinage of silver without international agreement, and the third demanding free coinage with or without international co-operation. The prospect of the fusion of the various free-coinage elements was last week greatly furthered by the platform adopted by the Kansas Populists. In this platform no reference was made to woman suffrage, or the public control of the liquor traffic, or the issue of notes secured by farm products or real estate mortgages. Even on the railroad question the Convention stopped with the following declaration: "We demand strict and effective control and supervision by the Government of all corporations performing public or quasi-public functions, and, if necessary to protect the public interests, the ownership by the Government of all public utilities." The entire platform was one to which practically every believer in the free coinage of silver and the issue of money exclusively by the General Government would assent. As Kansas Populists are the most radical in the Nation, their acceptance of such a platform indicates that a united silver party is feasible.

❀

The Naval Appropriation Bill which passed the House last week appropriated $32,000,000, or nearly three million dollars more than the bill of last year, seven millions more than that of the year before, and ten millions more than that of the year before the present depression began. This year's bill provides for the construction of four new sea-going coast-line battle-ships, to cost not to exceed $3,750,000 each; all to be built by American firms, and one to be built on the Pacific coast. Of course one of the principal reasons urged for increased expenditure along this line, at a time when people throughout the country are having to economize, was that Great Britain had this year increased her naval expenditure. Our increase will in turn be used in Germany, Austria, and Italy as a reason why those military powers surrounded by hostile nations should not fall far behind the appropriation which the American Republic sees fit to make, despite the security given it by its location and the far greater security given it by its traditional policy against foreign entanglements and the naval aggrandizement which leads to such entanglements. No nation any longer seems ready to set an example to other nations in the ways of peace. It is possible that the Senate or the President may heed the voice of the people if they speak out against such a worse than useless waste of the people's money.

❀

The United States Supreme Court, by a majority of one, has restored vitality to the Inter-State Commerce Law. That law, it will be remembered, aimed to lessen discrimination between places and to prevent discrimination between shippers. It sought to accomplish the first by forbidding railroads to charge more for a "short haul" than for a "long haul." If the roads through competition established a low rate between two great cities, it was thought that this prohibition would prevent their charging more from one of these cities to a town half way between them than for the whole distance. This aim, however, has been partially thwarted through Judge Brewer's incomprehensible decision that, while a single line could not charge more for a short distance than for a long one, two connecting lines might make such an overcharge. The prohibition of discrimination between shippers has been evaded by many secret methods which it was impossible effectively to check, after a Circuit Court had rendered a decision—doubtless correct—that railroad managers might refuse to testify in such cases, on the ground that their testimony might incriminate themselves. To cut off this method of escape from furnishing evidence, Congress in 1893 passed an act exempting railroad officials from prosecution because of any violations of the Inter-State Commerce Act concerning which they might testify. But

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railroad officials refused to accept the immunity from prosecution offered by the new statute, and claimed that the law was still in violation of the clause in the Constitution declaring that no person "shall be compelled in any criminal case to be a witness against himself." The case just decided by the Supreme Court was a suit against the Auditor of the Allegheny Valley Railroad, who refused to testify in relation to charges of rate discrimination against the general freight agent and treasurer of his road. He was committed to jail for contempt of court, but of course furnished bail. The decision of the Supreme Court recommits him to jail. It should be stated that Justice Brewer was one of the five who upheld the law; the others were Chief Justice Fuller and Justices Brown, Harlan, and Peckham.

❀

This decision is the most important rendered since that overthrowing the income tax. Its scope is stated by Chairman Morrison, of the Inter-State Commerce Commission, as follows:

"The Court has given us to-day a power we have been waiting eight years for. It has given us the power to get testimony without which we could not enforce the law. Knowing that the Supreme Court is behind the law, railroad officers will not be so free to violate it as they have been heretofore. I don't think there will be any doubt about the enforcement of the law in the future. The favored corporations that have undoubtedly been getting lower rates than less favored ones will now have to stand on an equal footing with the rest."

The decision of the majority of the Court, prepared by Justice Brown, is so sound from the standpoint of morality and public policy that we cannot believe that it will ever be reversed because of any technically legal reasoning. The strongest argument against the constitutionality of the law in question was that a witness still testified "against himself" when his testimony degraded him in the public estimation, even if he were exempted from public prosecution; upon this subject the Court held as follows:

"A person who commits a criminal act is bound to contemplate the consequences of exposure to his good name and reputation, and ought not to call upon the courts to protect that which he has himself esteemed to be of so little value. The safety and welfare of an entire community should not be put into the scale against the reputation of a self-confessed criminal, who ought not, either in justice or in good morals, to refuse to disclose that which may be of great public utility in order that his neighbors may think well of him. If he secures legal immunity from prosecution, the possible impairment of his good name is a penalty which it is reasonable he should be compelled to pay for the common good. . . . To say that, notwithstanding his immunity from punishment, he would incur public odium and disgrace from answering these questions seems too much like an abuse of language to be worthy of serious consideration. But even if this were true, under the authorities above cited, he would still be compelled to answer, if the facts sought to be elucidated were material to the issue."

❀

The trustees of the New York Public Library, representing the consolidated library interests of the city, have applied for the reservoir property covering the block bounded by Fifth and Sixth Avenues, Forty-first and Forty-second Streets, as a site for the great building which will be needed to shelter the Astor, Lenox, and Tilden collections. This is the second logical step in the creation of a great metropolitan library. The trustees have studied the whole city with reference to the best possible site for such an institution, and their judgment as to location will undoubtedly be indorsed by the popular judgment of the city. The proposed site is likely to be central for an indefinite period of time when one remembers that the real New York is spreading out on all sides from Manhattan Island. The trustees not only ask for the property as a gift from the city, but they also ask for an appropriation of two and a half millions of dollars for the erection of a suitable building. They ought to have both the land and the money. New York stands in sore need of such a library as is now within its reach, and the trustees will have no right to house such a library in anything less than a building of noble architectural and artistic quality. The new building of the Boston Free Public Library has set a shining mark. It is due to the New York of the future that the metropolitan library should be as nobly housed, and that the new building should be an education in architecture, sculpture, and mural decoration. The opportunity is a great one; it is really National in its importance. We cannot believe that the trustees or the city will fail to appreciate it.

❀

The Greater New York Bill has passed, as we understand the matter, in the absurdly inconsistent form in which it was proposed at our last comment upon it. Its first section declares that the cities and their environs are united. A second section declares that their government is to remain as now—that is, that they are to continue to be three cities. A third section provides for the appointment of a Commission to draft a charter for the new municipality. Of course this is, to use a common phrase, "putting the cart before the horse." To unite nearly three millions of people under a constitution yet to be framed is an absurd political anomaly. The bill is now before the Mayors of New York, Brooklyn, and Long Island City. If either one of these Mayors disapproves the bill, it must pass the Legislature again, but it can be passed by a simple majority. It is not, however, by any means certain that the Legislature will pass the bill over such a disapproval. A vigorous effort is now being made to unite all the cities in the State in a concerted movement for municipal reform, and if this effort is successful, it is not improbable that the Legislature may yield to the pressure, and may provide for a Commission to frame a charter and leave the question of its adoption and the consequent consolidation to be determined after the charter has been framed and offered for consideration. It is hardly necessary to reaffirm our profound conviction that no such charter should be imposed on these cities without submitting it to them for adoption and rejection, exactly as a State Constitution is referred to the people of the State.

❀

Now that the Raines Bill is a law, the metropolitan papers are permitting its helpful provisions to become known. While the fate of the measure was still uncertain, the "respectable" dailies seemed to vie with the disreputable in abusing it. Even well-meaning weeklies joined in the general clamor. But now that the fight is finished and the liquor-dealers are to some extent defeated, a calmer atmosphere prevails. Rational discussion is now the rule, and men who opposed the bill for no other reason than that the "Tribune" and the "Evening Post" opposed it, learn to their surprise from the latter journal that "from the time the Raines Bill made its first appearance there has been a consensus of opinion among all respectable people in favor of all its restrictive features." Concerning its political features it now merely states that it is "not so clear." This attitude is thoroughly reasonable. A part of the power over the saloons formerly exercised by the local Excise Boards will be transferred to the State Commissioner, and unless Colonel Lyman, who has just been appointed to that position by Governor Morton, shall prove to be an honorable public servant, we shall have a Republican political machine in place of the Tammany, Troy, Buffalo, and other usually Democratic machines destroyed. Concerning Colonel Lyman we know little. Mr. Platt and the machine politicians

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generally urged another man, of whom we know enough to be extremely glad that Governor Morton rejected him. Colonel Lyman's powers for good or evil are greater than are often intrusted to the Governor of a State, and his course will be watched with the deepest interest by law-loving citizens throughout the country. Meanwhile it is gratifying to report that even prior to the organization of the State force of inspectors the local police were able to enforce the provisions of the new law against Sunday selling in a way altogether unprecedented. In some of the cities on Sunday last the police had not yet received their instructions under the new law; but where they had received them it was "the driest Sunday" ever known. In Brooklyn the bars were everywhere closed and the screens up. There were only ten arrests for intoxication during the entire day.

❀

The changes in the diplomatic situation in Europe during the past year have been so rapid and so radical that the old-fashioned diplomatist would have been puzzled beyond measure by them. Europe is evidently on the way to something very like a complete readjustment of national relationships. The Chino-Japanese war has not only disturbed but destroyed the old equilibrium in the East, and has given the Eastern question an entirely new aspect. For the moment at least, Russia has the leadership in the Far East. That a treaty in some form between that country and China has been made is now beyond question, and the most singular feature of the situation is the apparent readiness with which the English have accepted so definite and momentous a fact. The exact terms of the treaty have not yet been disclosed, but there is apparently little doubt as to their character. They include an offensive and defensive alliance between the two countries; the concession on the part of China of Port Arthur or some other port in the same territory which Russia may select; the concession to Russia of the right to run the Siberian Railroad across Manchuria to any point which pleases her, with the privilege of fortifying any part of the line of the railroad; the privilege of dispatching Russian troops across Chinese territory to Korea; and, it is reported, the important privilege of officering and organizing the Chinese armies in all the northern provinces. In exchange for these important concessions, which practically make China the vassal of Russia, the latter country is to stand behind China as a financial supporter. In Korea, as has been before reported in these columns, Russian influence is dominant and controlling, and at critical points Russian troops are practically in possession. One of the best Korean harbors is to furnish the future rendezvous for Russian fleets.

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The English diplomatists take all this very coolly, but Japan evidently regards the Russian advance as portentous of still greater changes in the future, and especially portentous of changes which may affect her own welfare. The aggressive new Power in the East is arming herself to the teeth, with a programme of naval expenditure and construction second only to that which the English, perhaps for the same reason, have outlined. In any aggressive movement on the part of Russia and China, England would be the natural ally of Japan. These movements in the Far East may have much to do with the support which England is now giving to Italy in Upper Egypt. During the past week the announcement has formally been made of the conclusion of an alliance between England and Italy. The Italian navy ranks next after that of France, and, combined with the English navy, would far outweigh the naval forces of any other two or three Powers in the world. This alliance gives England the unquestioned command of the Mediterranean, and insures an open and practically undisturbed communication between London and the Far East. With Gibraltar at the entrance to the Mediterranean, with the union of two of the most powerful fleets in the world, with the control of Egypt, England is in the best possible situation to meet successfully the aggressive movements of Russia in the Far East. The Eastern question has changed its aspect, but it is apparently no nearer solution than before. If one were to judge by the far-reaching plans of the diplomatists and by the steady growth of armaments, it is not likely to reach a solution except through the medium of a tremendous and decisive struggle.

❀

These movements in the Far East are perhaps not unrelated to movements which are also taking place in the Soudan and in southern Africa, and in both sections England is most directly and vitally concerned. During the past week the £200,000 loan from the Egyptian Fund Reserve has been made in spite of the protest of France and the refusal of Russia to confirm the action of the Commissioners of the other Powers. The Sultan, who is formally the overlord of Egypt, and who was not consulted in advance with regard to the sending of the expedition to Upper Egypt, has protested against that action, and has asked France and Russia to remonstrate with England—a matter to which the English will pay scant attention. The English Government is probably much more concerned by the possibilities of disturbance which seem to be steadily multiplying in the Soudan country, and which give ground for the suspicion that the sudden activity of the Dervishes is not unconnected with intrigues from Constantinople which may be both Turkish and Russian in their origin. If this be true, the Mahdist movement may take on much graver aspects than have hitherto been expected. There are, as readers of The Outlook probably remember, quite a number of Mahdis, or special representatives of the Prophet, in the Mohammedan world. The chief of these Mohammedan leaders is a man of great ability and influence wherever the Mohammedan faith is professed, and is believed to be in very close touch with the Sultan. This Mahdi has now proclaimed the Jehad or Holy War, the exact or probable outcome of which no one can predict at this moment; but those who are most familiar with the Mohammedan world and who know the possibilities of Mohammedan fanaticism regard the situation with a good deal of apprehension.

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While these evidences of an attempt on the part of Turkey and Russia to harass England in northern Africa have come to light, there is also very good evidence that Germany is attempting to embarrass and harass England in South Africa. The review of the situation in the Transvaal Republic by Mr. Charles Leonard which appears in another column of this week's issue of The Outlook will be read with very great interest because it comes from one who has ample sources of information. It is, of course, the view of a Uitlander or outsider, and no dispassionate reader would wish to make up his mind on the questions involved without reading also the statement of a Boer. It is clear, however, from Mr. Leonard's review of the situation that the condition of things in the Transvaal is intolerable. In the nature of things, either the foreign element or the Boer element must be in the ascendency. If the home elements in the situation were left to themselves, the outsiders would sooner or later control the Transvaal. In the order of events, that would seem to be the logical issue; but it looks very much as if not only England but Germany

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would have a good deal to say about the ultimate conditions. President Kruger has practically refused to visit London in response to Mr. Chamberlain's invitation, except on condition that the convention of 1884 between England and the Boers be so amended as to recognize the full independence of the Transvaal. To this proposition Mr. Chamberlain will certainly return a very definite negative answer. Meanwhile the Boer Republic is rapidly putting itself on a war basis, and a very significant fact in the situation is the report that over 2,500 Germans have entered the Transvaal during the past three months, and that a force of Zulus, numbering at least 60,000, has been organized and commanded by Boer and German officers. These facts are sufficiently disquieting to the Government at London, but the situation is made more serious by a savage outbreak in Matabeleland, where the natives have risen, killed a large number of settlers and driven out many more. It is reported that the native police have joined in the rising, and that both the police and the natives are well trained, well armed, and in capital fighting condition. The report of the defeat of Dr. Jameson has, of course, been carried through all the tribes in southern Africa, and has doubtless had much to do with the sudden rising in Matabeleland. The English will not, under any circumstances, retire from the position they have secured. They will not recognize the independence of the Transvaal. They will fight desperately for every inch of territory, and in the end they will undoubtedly be successful, but the undertaking which they now have on their hands grows more formidable week by week.

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The massacres in Armenia appear to have been suspended, at least for the present. The Turks are saying that they were due to the turbulence of the Armenians, the Russians that they were due to the encouragement which the Armenians received from the English, the rest of Europe that the responsibility lies between England and Russia, and the English are evidently feeling that they have by no means performed their duty in the matter. The primary responsibility for the massacres rests, not with those who failed to prevent them, but with those who instigated them. A terrible stain has attached itself forever to the present Sultan and to his advisers. It is settled probably beyond all doubt that the really generous effort of the Great Powers to secure reforms for Armenia awakened a fanaticism and a hatred which deliberately planned to evade an agreement by destroying its possible beneficiaries. Turkey has been guilty of the most appalling crime of modern times. So far as the rest of Europe is concerned, there is very little doubt that Russia has looked at the situation, not from the humane point of view, but from the political point of view; and that England, which has convictions and has often had the courage to give them practical expression, failed to make use of a great opportunity and stop a great wrong. The Turkish Government is now apparently endeavoring to restore order and to stop the massacres, not because it has experienced any change of heart, but from reasons of policy. Meanwhile the public in this country would like to know why the claims for damages to the property of American citizens have been apparently held in abeyance. American personal and property rights have been grossly and outrageously violated under Turkish rule; but while our Government has shown extraordinary sensitiveness to the situation in Venezuela and Cuba, where the question of the rights of American citizens has not been involved, it has shown extraordinary indifference in Turkish provinces, where the lives of Americans have been threatened, the liberty of Americans interfered with, and their property destroyed. We suggest that the Senate Committee on Foreign Affairs should now devote its attention to a matter in which patriotism has been extremely dilatory and indecisive. Let us have prompt and decisive action to secure redress for wrongs done to Americans under Turkish rule.

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Another stage in the Manitoba school question was reached when the second reading of the so-called Coercion Bill was carried in the Parliament of Canada, after a continuous sitting of thirty-nine hours. This stage really means nothing more than that a majority in Parliament has asserted the principle that, in the event of a Province taking away an educational privilege which it had previously granted to a minority, the Dominion Parliament is determined to intervene. So strong, however, was the feeling in the House of Commons that the Government had treated the Province cavalierly, with the object of securing the Roman Catholic, especially the French Canadian, vote, that—although supported by seven "bolters" from the regular opposition—its majority of forty dwindled to eighteen in favor of the second reading of the bill. But for this feeling on both sides, the principle would have been asserted almost unanimously by the House. The Government, apparently realizing its danger, has agreed to the unprecedented step of sending two of its principal members to Winnipeg to confer with the Provincial Government and endeavor to effect a compromise, while a show is to be made at the same time of pushing the bill through committee. During the negotiations at Winnipeg the bill will make no progress at Ottawa, and when they are ended there will not be sufficient time to pass it before the expiration of Parliament on April 25. The bill, therefore, is practically dead. The change in the Government's policy is due to Sir Donald A. Smith, now the Member for Montreal, who took his seat in Parliament twenty-five years ago, as the first member from the section of the Great Lone Land which was then erected into the Province of Manitoba. Sir Donald informed the House that his intervention was due, not only to his own past and present convictions, but to the desire of the Governor-General that an effort should be made to settle the question outside of party politics. Lord Aberdeen is not a partisan and has no thought but to save Canada, if at all possible, from creed and race strife.

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All eyes being now turned from Ottawa to Winnipeg, the question arises, Will anything come of the conference? Sir D. A. Smith would not have advised the Government to invite Mr. Greenway and his colleagues to it had he not believed that a distinct concession would be made. He declared to the House that they appeared to him to be anxious to do "substantial justice" to the minority as well as to the majority; and he implied that the present unfortunate deadlock would not have taken place had the two Governments come together personally to exchange ideas and find out the best course to be taken in the circumstances. Both Governments must make up their minds that no compromise will satisfy extreme Clericals or extreme Provincial-rights men; but the mass of the people will be profoundly thankful for a compromise, either along the lines of the Nova Scotia system or the Ontario system. They are not fanatically opposed to separate schools, provided they are under State supervision and do not injure the public-school system; and they have no desire to have the general election fought out on a question that would tend to divide them religiously or racially. The only other points worth noting are that the long debate was main-

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tained at a generally high level and that Mr. Laurier has distinctly improved his position by his statesmanlike speech. It may hurt him with the extreme Clericals, but, as he never had their support, he loses nothing, while he has dispelled doubts as to whether he had the width of view and firmness requisite in one who is to steer the ship of state in troubled waters.

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The interest and activity in the movement to establish International Arbitration continues and grows. Resolutions in favor of this method of settling international disputes have been passed, since our last report, by the Chicago Congregational Club, by the students and faculties of the University of Denver, and by the First Presbyterian Church of Rahway, N. J. At Denver the resolutions were offered by a native and citizen of Canada, and the principal address was made by a citizen of the United States. Special interest is lent to the resolutions of the Presbyterian church at Rahway by the fact that the records of the church precede the Revolution by nearly forty years, and that the list of its past members includes the name of one of the signers of the Declaration of Independence. The New York State Bar Association has appointed a committee whose object is to get all the Bar Associations of this country, Great Britain, Canada, Australia, and all other English-speaking countries to unite on a legal plan for the establishment of a permanent Court of Arbitration. So far the work of this committee has been successful and encouraging. As The Outlook announced last week, all correspondence concerning the National Arbitration Conference to be held in Washington on April 23 may be addressed to the Hon. Charles P. Daly, care of the American Geographical Society, 11 West Twenty-ninth Street, New York City.

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The question of the admission of women to degrees at Oxford and Cambridge has been decided in the negative. An interesting report of the action of the two Universities will be found in another column. A memorial favoring the movement had behind it the Vice-Chancellor and several important university personages, and was very largely signed by the resident graduates and by such well-known men as Professors Dicey, Max Müller, York Powell, Wallace, Green, and Elliott. A similar memorial presented at Cambridge had the signatures of 2,200 members of the University Senate, including seventy professors, readers, and university lecturers. Among important persons outside the University who signed this memorial are Mr. Balfour, a number of bishops, several judges, and other persons of distinction. Among the facts brought forward in support of the memorial is the record which has been made during the fifteen years since women were admitted to the honor examinations of the University. During that period 659 women have secured places in the honor lists, and have won distinction in mathematics, classics, in natural and moral science, in theology, history, and languages. The final step of their admission to degrees would seem to be both logical and inevitable. The governing bodies of the Universities have, however, thought otherwise, or at least they have postponed the inevitable day for some time in the future. Nothing was said in the debate about the relative intellectual capacity of the two sexes. That phase of the discussion is long past. The adverse action seems to have been taken on two grounds. It was felt, in the first place, that passing the examinations was only a part, and in some respects an unimportant part, of the total result of university life. One speaker declared that the essential of an Oxford B.A. was not examinations, but the career, the life, and he declared that it was impossible to introduce a woman to a life of which the degree was a symbol. It was further objected that the membership of the University implied matriculation, academic dress, discipline, examinations, competition for prizes and scholarships, attendance at lectures, and the atmosphere of undergraduate life. The admission of women to the degrees would, it was urged, entirely change the character of the colleges. They would ultimately and rightfully demand fellowships and endowments for research, and must be admitted to the government of the Universities as an inevitable result. Professor Dicey put the whole question for women very compactly when he asked whether the University was prepared or not to take its part in the education of women—that is to say, of half the nation. The result may be taken as indicating, not any disapproval of higher education for women, but the conservatism of an old institution which hesitates to take the first step toward what may be a complete revolution of its traditions, organization, and life.

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It is not general truth that moves us. The knowledge that the ordinary Italian family must now pay one hundred dollars a year in taxes awakens no vivid image of the wretchedness occasioned, for few of us realize how many weeks' earnings must be taken to produce such a sum. What this burden means in Sicily is presented in a concrete way by a letter from Palermo, published in the New York "Evening Post" not long since. The country people of Sicily, says this correspondent, have but two things to live from—their sulphur-mines and the land. Both are worked by middlemen in the name of absentee owners. For the landlords and their agents and the local politicians who represent them there is one law, while for the land-laborers and the mine-workers who support them there is another. The former are not compelled to pay many of the excise duties that weigh so heavily on the poor. The land-agent possesses his hundreds of beeves without paying the tax, while each peasant has rigorously to pay his 8 lire ($1.50) for a single mule. The agent usually lets out the landlord's estate on shares. In theory the peasant receives one-half of the grain. But when the measuring comes the agent must first be paid back the seed which he has furnished, with an addition of twenty-five per cent. by way of interest. A further deduction has usually to be made for advances to the peasant, who was unable to wait for the harvest. On this the interest is never less than twenty per cent., even when the advance was made for only two or three months. When the peasant, as is often the case, comes out from his year's labor in debt, his masters sometimes continue their usurious loans. But, sooner or later, the mules or oxen for his plowing are seized, and nothing is left him but to become one of the agent's laborers hired by the day. These are sent to work in the uninhabited districts. There for four months they work sixteen hours a day under a tropical sun, and are herded together at night in sheds open to the dreaded fever. Formerly the wages were from forty to seventy cents a day. Now labor everywhere goes begging, and a reaper can be had for fifteen or twenty cents a day. At the end of four months the peasant is happy if he has 100 lire ($20) to keep his family until the season next year.

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So much for the condition of the peasants. The condition of the sulphur-miners is even sadder. The "Evening Post's" correspondent quotes the letters of Signor Rossi, a member of the staff of the "Tribune" of Rome, a

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newspaper which cannot be suspected of any disloyalty to United Italy. Here, as on the farms, wages have latterly been reduced to the starvation limit. As they are paid only at the end of the month or quarter, the miner is nearly always in debt at the agent's store. Of the children who work in the mines the correspondent writes as follows:

"In all these small mines the ore is carried out through the long, steep galleries on the backs of young boys. They are sold for the purpose when eight or ten years old. The employer pays from 50 to 300 lire ($10 to $60) for these *carusi*, as they are called; and they are henceforth his until death or the military service claims them. More than one of these children, trying to escape from their intolerable sufferings, have been deliberately beaten to death by their owners. The bystanders did not dream of interfering—'he has the right!' If they live, they are paid ten cents for twelve hours' labor a day. It is saved up for them until the sum amounts to what was paid for them to their parents. Then they should be free, but the day of liberty comes not in Sicily after many weary years. Signor Rossi describes the visit made by him to one of these mines, which gave employment to 1,300 men. His companion was the Socialist member of Parliament De Felice, who has been condemned to long and painful imprisonment because all that he had seen and heard in this United Italy only bred in him dreams of a fantastic revolution. As they came to the entrance of the mine, they started at the sight of what seemed a gathering of dwarfs. Stark naked, humpbacked, with twisted legs, and faces prematurely old, these were the little *carusi*. Two of them took torches to light the visitors on their way.

"We began the descent, stooping over and holding with our hands to the vaulted roof. The steps, dug in the soil, are very irregular, sometimes low, sometimes high, now worn away, now dry and dusty, and then wet and slippery. We had gone a few yards when we distinguished a faint light. It was the lamps of a few *carusi* who were coming up, bending under their load of sulphur. We stopped some of them and saw for ourselves that they had the skin of their shoulders and of the spine, all the way down the back, either red and raw or callous, where it had been abraded; and there were scars and bruises. Further on, in a gallery where the steps were higher and more difficult, we came on another procession of these *carusi* bending under their terrible load (it is from sixty to one hundred and fifty pounds; enough, one would think, to kill a child by exhaustion). I heard one say, weeping, to a companion, 'I can go on no more; I must let the sack fall.' At a third turn there was another, with his burden on the ground. He wept as he crouched beside it. He had fair hair and blue eyes; but the eyes were reddened with weeping and the tears fell over pale, hollow cheeks. In my career as a journalist I have seen men shot, hanged, lynched, massacred; I have seen horrors of every kind, deaths in every way; I have seen nothing which affected me like this."

No one can read this without feeling that the Italian Government does indeed need to pursue a "vigorous" policy; but it is not a vigorous policy of aggression abroad that is demanded, but a vigorous policy of reform at home. The very meaning of the word patriotism must be changed in Italy if her struggle for glory is not to deepen her shame. The public conscience must realize that patriotism means, not the vaunting of one's country over other countries, but a love of one's country which includes the love of the least of her children.

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The seven orchestral concerts which Theodore Thomas has just given in this city with his "Chicago Orchestra" constitute from several points of view a notable musical event. In the first place, the concerts themselves were remarkably fine, both instrumentally and musically, and filled the Metropolitan Opera-House, in which large auditorium they were given, with crowded and enthusiastic audiences; in the second place, they accomplished their avowed purpose of showing that Chicago, by sustaining Mr. Thomas in his organization and maintenance of a superior concert orchestra, has been able to do what New York had failed to do. But chiefly, perhaps, the concerts were important in recalling to the minds of American music-lovers what they owe to Mr. Thomas. Although German born, he has been an American since he was ten years old, that is to say for fifty years, and in his long and unselfish devotion to his art he has done more to cultivate a widespread good taste for music in this country than any other one individual. His history as a concert violinist, as an opera conductor, and as an orchestral leader is an unbroken record of adherence to the highest standards, and he well deserves the beautiful piece of appropriately designed silver which was publicly presented to him last Monday evening, on the occasion of his last concert, as a recognition of his fifty years of service in behalf of the musical education of America.

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Professor Dreher, of Roanoke College, Va., has brought out in a condensed form facts which show the remarkable growth of public libraries in this country. That growth has been beyond all expectation, and is certainly a most encouraging fact in our history. Twenty years ago it was hoped that the Congressional Library might number half a million volumes in the course of the next two decades. In less than one decade it had already passed that figure, and provision has been made in the new building for the housing of not less than four million volumes. When the Boston Public Library was established, thirty-six years ago, the extreme limit of the collection within the present century was estimated at 200,000 volumes. The magnificent new building, which is one of the architectural glories of the continent, and of which a full description has been given to the readers of The Outlook, already contains a library of half a million volumes. Five years ago there were 3,803 public libraries in this country, averaging about a thousand volumes each. About one-fourth of these books were in the libraries of the New England States; another fourth were housed in New York, New Jersey, and Pennsylvania. Massachusetts, however, holds a deserved pre-eminence in this effort to place the best literature within the reach of the entire population. It was the Massachusetts Legislature, according to the New York "Tribune," which levied the first tax in the history of the world to support public libraries. Two years later the law was made applicable to all the towns and cities in the State, and it is the impulse given by this law which has borne such noble fruit. In the State of New York liberal library laws have had the same result in stimulating the establishment and constant enlargement of public libraries. So far about twenty Northern and Western States have passed free library laws. In the South, for various reasons, the free library movement has not been general, and in that section public libraries are comparatively few. Some very notable examples of liberality have, however, been set during the last few years, and popular interest in the subject is steadily increasing. The advance of the country in real civilization is far more definitely indicated and predicted by such facts as these connected with the expansion of the library system than by the purely materialistic figures in which that growth is so constantly measured.

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"The Cultivation of Vacant City Lots by the Unemployed" is the title of a very suggestive pamphlet report by the New York Association for Improving the Condition of the Poor, 105 East Twenty-second Street. The success of the experiment begun at Detroit in 1894 (in which city the gross value of last year's product was $30,000) induced eighteen other cities to try it in 1895, with varying results. The example of New York in imitating Detroit proved especially influential elsewhere, and the results obtained here have dispelled all uncertainty as to the merit and the success of the undertaking. In Brooklyn, owing to a late beginning and lack of efficiency in the farm superintendent, results were less encouraging. The few hundreds of dollars necessary to secure a better-organized

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attempt this year should by no means be withheld. Besides the more obvious economical and moral benefit in substituting self-support for support by alms, there is an important educational benefit in the agricultural training, whereby the unskilled become good farm laborers. There is an unsupplied demand for these, and men who have been trained on these vacant-lot farms can obtain good situations in the country. Furthermore, the new pleasures and desires awakened by a season in the green fields have actually resulted in the transplantation of families from the slums to the country. Thus the vacant-lot farms are not a new charity, but a substitute for many charities. "Back to the land" is the best thing for the congested population, if only attainable. "The Detroit plan" is at least a partial opening of the closed way.

Death Interpreted by Easter

"The Transfigured Valley," by the Rev. William Miller, of Glasgow, is an inspiring book for Easter reading, and an appropriate Easter gift to those who have known the sorrow which death brings, and to whom friends would minister the blessedness of Christian comfort. It is a very simple little book, looking at death through the clear atmosphere of New Testament teaching, and interpreting it in the terms of New Testament symbolism. So interpreted, what is the meaning of death?

Death is a sleep. "She is not dead, but sleepeth," Christ said of the maiden. "Our friend sleepeth," he said of Lazarus. Stephen "fell asleep," is the climax of the sacred writer's account of the martyrdom. Before the New Testament an unknown Hebrew poet had given to death the same interpretation—"He giveth his beloved sleep." The day is drawing to its close; the setting sun is casting its long shadows across the lawn; the little child is weary with his play, fretful, tired, needing sleep and knowing it not. The mother stands at the door and calls him. Reluctantly he turns away from the surfeit of his day's enjoyment, and with laggard feet comes to her; and yet she calls him that she may give him what her love knows he needs as preparation for a good to-morrow; and when at last he is undressed, and she takes him in her lap and sings softly to him, though still reluctant, still resisting, he succumbs to his own weariness and his mother's love, and falls into the sweet unconsciousness which God has provided for his children. Death is the voice of Christ calling to the weary child, "Come unto Me, and I will give you rest." Reluctant and resisting, we come at the call to take the gift he gives to his beloved.

Death is an exodus. On the Mount of Transfiguration they spoke of the "exodus" which Christ should accomplish at Jerusalem. "I will endeavor," says Peter, "that ye may be able after my exodus to have these things always in remembrance." The Christian is in a land of bondage. He is but half emancipated from the animal condition out of which he is emerging. Like the butterfly which has just broken loose from the chrysalis is he—bound about with silken threads—winged and yet held a prisoner. Like the seed imprisoned in the soil is he—his life cannot be perfected until his soul breaks from its prison-house and emerges into the upper air and light. Death comes to this captive as Moses came to Israel, and bids him depart from the land of his bondage; it tells him he need no longer be half man, half animal; it breaks the silken bands which bind his wings, and gives him flight; it summons him as the sunlight summons the plant to leave burrowing and the darkness, and come forth into the light of perfect day. What we call life is dying, for the body is in perpetual flux, passing from life to death through all the years from the cradle to the coffin. What we call death is life, for it delivers from the decaying tabernacle, and him who was before half mortal, half immortal, it crowns conqueror over death. In dying death is swallowed up in victory.

Death is an unmooring. "The time of my unmooring," says the Apostle Paul, "is at hand." Like a ship on the stocks is man upon the earth; he is in the process of making. If he were always to stay upon the stocks, he would be an idle and useless thing. Before he is completed, but not before he is ready for launching, death knocks the underpinning away. He slips through the ways and plunges into the ocean.. This is his true element. Now is he free, for now is the promise of his earthly preparation fulfilled in him and for him.

Death is a home-coming. "In my Father's house are many dwelling-places; I go to prepare a place for you," says Christ. He has been preparing a place for most of those who will read this article. The land will not be a foreign land; certainly not a land of strangers. From this shore to that he takes the emigrants, one by one. Home is where love is, and love in heaven waits for the coming of the loved ones from earth. If there is no recognition of friends in heaven, then heaven is not home, for friends make home. There the mother waits for her child, and the child for the mother; there the husband and the wife for the lifelong companion; there the pastor for some of his flock, and some of the flock for their pastor. When we step on board the mystic ship which sails away from this shore upon the unknown ocean, it is not to go to an unknown land, but to a home prepared for us, not by outward fittings, but by the equipments of love. How strange would seem the contrast to us if for a moment, amid the tears and the farewells of earth, we could only look upon the radiant expectation and the welcoming greetings of heaven!

Such are some of the symbols of the New Testament. Such is death as seen through these prophets' eyes, as interpreted in the light of the Easter morn.

A Beneficent Heresy Trial

We give considerable space this week to the report of the result of the Council in the case of the Rev. William T. Brown, who was put on trial for heresy in the State of Connecticut. We do so not only because the result of the Council indicates the beneficent consequence of converting a heresy trial into a friendly Christian conciliatory council, but also because the minutes of the Council contain such an admirable statement of the spirit in which both progressives and conservatives in the Church of Christ should act during such a period of intellectual transition as the present. In this case a bitter and apparently irreconcilable controversy had arisen in a church. The majority of the church united with the minority in asking the friendly counsel of neighboring churches. The aggrieved minority were advised to put their case, with the evidences on which it was based, into the hands of the pastor of a neighboring church, that he might put it into form for trial and issue. The Rev. Mr. Blake, of New London, who was reported by some of the daily papers as being the chief inquisitor in the case, simply undertook this thankless task at the request of wise counselors in other churches, and not a little of the beneficent result finally reached is due to the good judgment and Christian spirit with which he sifted out what was irrele-

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vant, succeeded in keeping down what was personal, and accomplished the not easy task of bringing all the essential facts before the Council in perfect fairness to all parties. The Council itself was what is known in Congregational circles as a mutual one; that is, both parties in the church agreed to submit the question to its arbitrament. The case was rather a heresy arbitration than a heresy trial. The Council was not a court for the trial of an accused, but a body of advisers called in to give their Christian counsel to a church in perplexity. This is the first and perhaps the most important fact in this case. A church quarrel has been obviated, a bitter dispute which might easily have extended to other churches has been wholly healed, by this wise employment of a Christian method in a Christian spirit, in lieu of the method borrowed from civil tribunals, in which issues are sharply defined for the very purpose of formulating a controversy and securing a definite victory for one party or the other.

The other result of the Council is equally significant. It indicates that theologically the Congregational churches at least have come to agreement, not on all points of doctrine, but on this point, that Congregationalism is sufficiently large and sufficiently flexible to allow the most perfect fellowship between the Old and the New Theology. It indicates that there is no longer any controversy, at least in that branch of the Christian Church, respecting liberty both of study and interpretation of the Scriptures. Upon this point there seems to have been no practical difference in the Council, and none really in the Church after the issue was clearly and in a kindly spirit presented to it. The only question that remains is, How the liberty which both parties ungrudgingly allow one another can be used with the largest spiritual benefit and the least spiritual injury to all concerned? The practical recommendations of the Council in these respects are worthy, not only of wide reading among all Congregational churches, but of reading, pondering, and accepting in all churches of Christ, of whatever faith or order.

The Poor Man and the Schools

The Outlook protests against the discussion of the question of school reform in the city of New York from the standpoint of any class in the community. The Constitution of the State says that the common schools are for the education of the children of all citizens of the State. The present discussion of the reform of the administration of the common schools of New York has, unfortunately, taken the form of class discussion among the few so-called "poor men" who have given the subject any thought, and among the politicians who have opposed the abolition of the school trustees. The hearings before the Senate Committee at Albany were revelations of the bitterness of feeling which the petty politicians can arouse, who are in power because there is a poor man's vote, or, rather, we should say, an ignorant man's vote. It is the petty politician who engenders and nurses class feeling among his constituents; his power, to a great degree, depends on the prevalence of this class feeling among his supporters.

The abolition of the school trustee system is opposed on the ground that the poor man should be "in touch with the schools." Why? Because he is poor? Does poverty procure for him peculiar rights in the administration of common interests? Does poverty qualify him to judge on pedagogic questions? Has his interest in educational matters been so active that he has protected the rights of his children as against the local politician? The truth is, the attitude of some poor men toward the system of education in the common schools has been that of almost absolute indifference. Had they been alive during the past fifty years to the importance of the education of their children, would the present condition of educational affairs in New York City have been possible? Where are school accommodations inadequate? In the sections of the city where the poor man's vote decides every question between the State and his own home. Where are unsanitary conditions and ill lighting, injustice as between pupil and teacher, incompetent teachers, tolerated? Where the poor man lives in greatest numbers.

Has the demand for the improvement of the schools come from the poor man? Has the demand for more and better educational opportunities come from the poor man? The truth is that he has troubled himself but little as to the methods by which, or the conditions under which, his children are being educated. The demand for school reform has come from the men and women who have dedicated leisure and education to improve the conditions and environments surrounding the home of the poor man. These men and women were impressed with the natural intelligence of many of the men and women, boys and girls, they met, and they constantly recognized the inadequacy of the system of education as judged by the results in its products. Having made these discoveries, it was natural that demands for reform should be made. Honesty and good motives, even unselfishness, do not make a man competent to judge of the qualifications of a teacher, nor of the studies that best develop the mind. Local control cannot be higher or more responsible than the character of the section it represents. The needs of the children demand the employment of expert knowledge and experience in their behalf. That is the whole of the question of school reform in New York City.

The trouble with the poor man is that he looks at himself objectively. He will lend his voice against legislation in the interests of his home and his own rights, because some local politician, who makes his living by politics, and could not make it in any other way, presents a measure as coming from a rich man or men, though that particular measure is the result of unselfish work and effort given voluntarily to the service of the poor man's family. It is the poor man's ignorance that makes him the easy victim of shrewd politicians. When the common-school system provides true education for the children of the poor, the man who classes himself under that head will be emancipated from the control of the politicians, and will discriminate between the legislation that is against him as a class, and the legislation that is for him as a man.

The April Magazine Number of The Outlook will have two leading illustrated features of strong timeliness. Mr. H. E. Krehbiel, the well-known musical critic, will tell in an interesting way the story of the origin and influence of the Cincinnati Musical Festival, which will be held this year May 19–23. The article will be illustrated by many portraits of famous musicians and by other pictures. The second article referred to is by Kenyon West, and is called out by the hundredth anniversary of the birth of William H. Prescott, the American historian (May 4, 1896). The article is partly critical and partly biographical. It will be illustrated by several portraits of Prescott and of his parents, reproductions of the Ball and Greenough busts, sketches of the historian's home and of his study, and other pictures. Most of these are now published for the first time, and are from originals kindly furnished by members of the Prescott family. Other illustrated features of the April Magazine Number will be an article on The Higher Life of New Orleans by Miss Grace King, a second article on Bicycling for Women by Dr. R. L. Dickinson, and a paper by Dean Farrar on John Wesley, in the Prophets of the Christian Faith series.

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The Situation in the Transvaal

By Charles Leonard

Probably no one is better qualified to write upon the relations between the English-speaking people and the Boers in the Transvaal than Mr. Charles Leonard, who, as President of the Transvaal National Union, issued a manifesto wherein it was announced what grievances the Legislature should be petitioned to correct. This manifesto was issued during the latter part of December last, and, intentionally or otherwise, a crisis was precipitated; the effects of which are still felt to-day. Charles Leonard was born in Africa, of English parents, and has resided there all his life. He is a lawyer by profession, and his practice has been stated to be second to that of no other lawyer in South Africa. His integrity and probity are well known, and his ability and position were such that great weight was added to the movement with which he became so prominently identified. The Transvaal National Union was organized to attain by constitutional measures a modification of the stringent laws adopted by the Boers affecting the English-speaking races, especially as regards suffrage, taxes, etc. Mr. Leonard was also a member of the Reform Committee, and is well acquainted with all sides of the various movements which took place at Johannesburg. He certainly is pre-eminently equipped from every standpoint to write on this question.—THE EDITORS.

NO struggle for liberty can fail to arrest the attention of American citizens. The fact that several prominent Americans, viz., Mr. John Hays Hammond, Mr. J. S. Curtis, and others, are involved in the recent troubles in the South African Republic (better known as the Transvaal) must give Americans a singular interest in the history of the country and of the causes which have led up to disturbances in that country.

Nobody will accuse Americans of a disposition to violate the rights of other people. Certainly nobody can justly accuse Americans of want of sympathy with republicanism. How, then, is it that we find honorable Americans under arrest for political offenses alleged to have been committed against a republic? Everybody knows, in a general way, of Dr. Jameson's ride over the Transvaal border, of the arming of Johannesburg citizens, of the intervention of the British Government which led to the disarming of those citizens, and of the subsequent arrest of sixty or seventy of the principal persons, including several leading Americans, on a charge of high treason and rebellion. As trials are to take place in England and the Transvaal respectively, it is obvious that it would be improper to discuss anything which occurred after the outbreak of hostilities. It is, however, perfectly proper to treat of the political conditions in the Transvaal prior to that outbreak, and I shall therefore consider the position of affairs as it existed a month before open trouble arose, and ask my readers to form an opinion from the facts.

The Transvaal Republic was founded upwards of fifty years ago by Boer emigrants from the Cape Colony. The constitution they framed, if rather crude, was fairly liberal, the liberty of the press, among other things, being secured. The Boers were, and have always, as a body, remained, farmers, who lived partly by means of flocks and herds, partly by agriculture, and partly by the chase. Prior to the eighties, therefore, it may be said that they were hunters and farmers. In 1877 the existence of the Republic was threatened by hordes of hostile natives; the exchequer was very low; Great Britain had two colonies, Natal and the Cape, adjoining, with thousands of natives on their borders; any victory of savages over Boers would probably have set the whole of the South African tribes in a ferment of war; the Boers would not or could not face their own native troubles; large numbers petitioned England to take them over, and England, believing that the majority of the Boers were in favor of such a step, annexed the country peaceably, and subdued the natives at great expense. Then came a lull, after which the Boers began to agitate for a restoration of their independence, and eventually, in 1881, took up arms to get it. England, on becoming satisfied that the Union Jack was objected to by the majority of the burghers, gave back the country, although she had suffered reverses, and had the troops in the field necessary to subdue the Boers by force. A convention was entered into in 1881, under which Great Britain was recognized as the suzerain power, and the Boers got back the country.

In 1884 a new convention was entered into, and under this Great Britain had the right to veto any treaties with foreign powers, British commerce was not to be placed at a disadvantage, and Englishmen were to have the right to enter and reside in the country, establishing themselves in such business as they might choose. At that time the constitution provided that every one who came into the country should have the right, after two years' residence, to acquire the full rights of citizenship, the liberty of the press was secured, and the right of public meeting was unfettered. For some time after the retrocession the country's resources were at a very low ebb, and so bad had things become that the State had to borrow £5,000 on mortgage of public lands to pay its servants. There were no railways, no telegraphs, no markets, and only such commerce as was involved in the supply by shopkeepers to the Boer farmers of such simple necessities as they could pay for. Then gold was discovered, and capital, principally English, flowed into the country, the town of Johannesburg sprang up rapidly, costly machinery was imported, thousands of men settled there, and the busy hum of activity, and all the concomitants of a complex modern civilization—to which the Boer was a stranger—were brought into existence.

Manifestly the Boer's experience did not fit him to control this new order of things to the advantage of the governed, and it may safely be said that such prosperity as has been obtained was brought about, not because, but in spite of, the Government. The natural richness of the country plus the capital and energy of the newcomers are responsible for it. The Boers had neither the capital, nor the energy, nor the knowledge requisite for developing a mining industry, and but for the Uitlanders the country would be where it was in 1885. The Government had granted to a foreign corporation, domiciled in Amsterdam, the right to construct and control railways, the State guaranteeing capital and interest on the capital necessary to build them. This corporation did nothing until Johannesburg had demonstrated its richness by means of machinery and appliances dragged hundreds of miles by ox-wagon. Then, the future prosperity of the State and the value of its guarantee being assured, capital was raised by the company and the railways were built. This company is now controlling our destinies and crippling the mining industry (through ineptitude and extortionate charges) to an extent which is scarcely conceivable, by means of the very railway which could never have been built but for the Uitlanders. This is one of the most important "foreign" influences in the Transvaal. It is controlled by Hollanders, who import hundreds of employees from Holland; their influence is used to foster Netherlands interests in every way; the civil service swarms with Hollanders; the Law Department is under Hollanders; the State Secretary is a Hollander, and the head of the Educational Department is a Hollander; everywhere in official circles their influence is felt. The great bulk of the new population are either Englishmen or colonists of English or Dutch extraction from the neighboring British Colonies. There are a good many Germans, principally financial or mercantile people; but comparatively few of them belong to the artisan class. The Executive Government consists of President Kruger, General Smit, General

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Joubert, Mr. Wolmarans, Mr. Koch (all Boers), and Dr. Leyds, a Hollander and the *deus ex machina*.

The Legislature consisted formerly of one Chamber called the Volksraad, in which there were twenty-four members.

The dominating passion of the Government is hostility to England, and although England has behaved magnanimously in giving the country back, and has treated the Boers well since the retrocession, they have always looked on her with suspicion. It is this suspicion, fostered and increased by Continental wirepullers, which has been made the basis of a superstructure so extraordinary in character that it is impossible for it to last. If the Government had left the franchise laws as they were when men entered the country, invested their money in it, and raised it from bankruptcy to wealth, there would have been a gradual fusion of the peoples, each class would have sent its own representatives to the Legislature, good will would have reigned, and distrust would have died a natural death. The Uitlander class wanted only good honest government, representation of their interests, and liberty to carry on their pursuits under fair conditions. I am certain they had no political objects in view inimical to the Republic, and I am positive that if the Government had secured honest administration and safety of title, had done anything to foster good feeling, and had abstained from granting monopolies, the Uitlanders would probably have gone on for years without claiming the franchise. As a matter of fact they did do so. The Rand was discovered in 1886; it was not until 1890 that men began to desire the right to vote, and it was not until 1892 that they formed themselves into an Association to secure it.

Why did they do this? Because they found that legislation by Boers on complex industries—industries of which they knew nothing—was imperiling their interests, the administration was inefficient and in many cases corrupt, the Government was granting monopoly after monopoly which they saw would strangle them, the High Court of Justice was on an unsatisfactory basis, their railways were in the hands of foreigners who treated them with scant courtesy, municipal powers were refused them, police protection was inefficient. For years they had been patient, did not combine, but hoped that the Government would remedy matters. Deputation after deputation of men who had no power to control their own affairs went to Pretoria, there abjectly to plead before an Executive for that which should have been theirs by right. Naturally, this method of representation was ineffectual, although a greater or less degree of help was accorded at times by the Government as a matter of favor.

Meantime foreigners constantly surrounded the President, whispered insidious things in his ear, urged him not to give civic rights to the men who were making the country, induced him to grant monopolies, encouraged him in his hostile policy, and laid or strengthened the foundations of those Netherlands and German "interests" which have caused so much trouble.

The possession by a German group of a monopoly for dynamite and other explosives is costing the mining industry £600,000 per annum. They have reason to fear the cancellation of this monopoly should the real workers get the vote. Can it be wondered at that they should oppose a liberal policy tooth and nail, whispering gently meantime to President Kruger about the German Emperor and his battalions?

The Netherlands group know that the franchise would mean the taking over of the railway concession, which the State has a right to do; the cessation of political and commercial control over the country; would mean stopping the flood of Hollanders, who now regard the Transvaal as the promised land, and are provided with comfortable berths at the expense of the country while South Africans and Englishmen are passed by; would mean an end to their Hollanderizing the country and endeavoring to force the children of English-speaking parents to learn English through the medium of the Dutch language; and, finally, would mean that they would be forced to rely on their own energy and resources to push their way in a young country on equal terms with the other inhabitants.

These foreign influences, added to the prejudices and fears of the Boers, which are constantly played on, are what has brought about the serious condition of affairs in that country. That President Kruger has unique influence over the Boers is undoubted; that he has influenced them against when he could have influenced them in favor of reform is beyond question, and that he is mainly responsible for the reactionary legislation complained of can be absolutely proved.

There are thousands of born South Africans who are called "foreigners" and treated as such who feel these things very bitterly. They have no desire to interfere with the independence of the Republic; they have for years endeavored to show that it is by a continuance of the present policy only that it can be endangered; they have for weary years been holding out the hand of friendship to their rulers, preaching moderation, practicing conciliation, and asking only for fair play.

Let us now see how they have been met. Suddenly, in 1887, after thousands of them had settled in the country, the Constitution was altered so that, instead of getting the franchise after five years, they would have to wait fifteen for it. Time was taken by the forelock to guard against participation in power, at all events for the probable lease of life of the then holders of office. Still there was no turmoil. In 1890 men were growing very dissatisfied, and a notable device was hit upon to hoodwink them and the outside world. A Second Chamber was created; Uitlanders were to get the right to vote for members of this Chamber after two years, on taking the oath of allegiance and the paying of £5, and to become members of it after four years. This Chamber is like no other "Second" Chamber in the world. It has certain limited powers, and its acts can be vetoed by the First Chamber, the President having the power to refuse to send them up to the latter body for approval. It has *no power over taxation.* This power, with all real power, remains vested in the First Chamber, from which the Uitlander is excluded. This Second Chamber is utterly useless to produce representation on any of the great questions of government, and it has been condemned as useless by some of its best members. To get the vote for it a man has to take the oath of allegiance, but he gets nothing worth having in return, and becomes liable to military service: net result, disadvantage. When he takes the oath, he is said to be "naturalized"—a clear abuse of language. We, however, gave it a trial, and waited patiently until 1892, when matters had grown worse instead of better. We then formed the Transvaal National Union, a political association whose objects were (*a*) the maintenance of the independence of the Republic, and (*b*) the obtaining of equal rights and the redress of grievances. I moved the resolution to establish that association, in the following terms:

> That, regard being had to the great influx of population into this State, the magnitude of their interests, the fact that the greater portion of the public revenue is contributed by them, while they have no voice in the legislation of the country, that many grievances and abuses call for redress, and that there is reason to fear that exclusion from political rights may develop into a source of weakness and danger to the State, it is desirable to form a Union to obtain political rights and the redress of grievances.

The only classes not represented at this meeting were the big capitalists. All other classes were amply represented; and no one who saw the numbers, the earnestness, and the unanimity displayed could doubt the existence of the gravest discontent which marked the commencement of a great movement. At that time, and, indeed, until 1895, the big capitalists stood aside, leaving the great masses of townsmen to do the work. This caused intense feeling against the moneyed men, and effectually disposes of the suggestion, made for obvious purposes, that there were no grievances, and that the capitalists in 1895 got up a spurious agitation for financial and selfish ends. Nothing could be more untrue than this, and the extraordinary enthusiasm shown by the many thousands of men during the recent troubles—men who rather dislike the capitalists than otherwise, and would not have moved a yard at their bidding—

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is conclusive evidence of the sense of wrong which animated them.

After 1892 the Union steadily pursued its work, held meeting, issued pamphlets, sent deputations to Government, petitioned the Volksraad, and did everything in its power to secure reform constitutionally and respectfully. In 1893 and 1894 there was again legislation on the franchise, the net result of which is that no Uitlander can get the vote for the First Chamber until ten years after he has been eligible for the Second Chamber. This makes it impossible for a man to get the vote until he is forty years of age, as he must be thirty years old before he can be a member of the Second Volksraad; and, to say nothing of the difficulty of getting over other preliminary barriers, it involves his ceasing to be for twelve years a real citizen of any State at all. But, even if a man does succeed in getting the right under this law, he is still excluded from the right to vote for the President and Commandant-General. Thus he can *never* become clothed with the full rights of citizenship. The Boer's son is entitled to vote as soon as he becomes sixteen years of age. Now, in the Cape Colony (British) a Transvaal burgher can become a citizen at once on taking the oath; and in the Free State (Dutch) he could get full rights after two years.

A petition signed by 13,000 men was received in 1894 with "contemptuous laughter and jeers;" and in 1895 a petition praying for admission to citizenship on such fair terms as the Volksraad might fix was rejected by a considerable majority. Several members who voted in the minority spoke up manfully in favor of the prayer, but on the side of the majority there were some violent speeches made, one member declaring that if the Uitlanders wanted the rights they claimed they would have to fight for them—a sentiment which was not condemned. The Legislature had carefully inserted a provision in the law of 1893 that no extension of the electoral right could occur unless a proposal to extend it had appeared in the "Government Gazette" for one year, and two-thirds of the enfranchised burghers were in favor of it. Here, then, was an absolute destruction of all hope of getting reform constitutionally, a spirit of animosity quite unjustified by our conduct, and a binding of our fetters on us for all time.

We had suffered and are suffering severely from taxation far in excess of the needs of government, from class taxation, and from undue burdens on the necessaries of life; we were groaning under monopolies and railway extortion. A community that was paying only one and three-quarter millions in dividends was paying the Government three millions per annum; the dynamite monopoly, held by foreigners alone, was in addition costing them £600,000 per annum, and they were being charged threepence per ton per mile for the carriage of coal. Expenditure was becoming more and more reckless. New monopolies were threatened—one for cyanide having been lost by only one vote. The native labor supply was insufficient, and the Government policy was calculated still further to diminish it instead of helping the mines. Nepotism, ignorance of finance, and corruption in important branches of the service were eating into the hearts of the people; municipal powers were denied; State aid in education could be obtained only on condition of English children being taught through the medium of Dutch; only persons entitled to vote could be jurors or policemen—surely I need go no further. Manifestly, such a policy could be carried through, if possible at all, only by the aid of force. Accordingly, Krupp guns, Maxims, and rifles were ordered; forts were to be built to overawe Johannesburg and Pretoria, and German support of the Boer policy was hinted at.

Americans can imagine the feelings of free men under these circumstances. The Boer male population, including boys of sixteen, is 25,000. The Uitlander male population is 50,000. The Boers are magnificently armed—at our expense. The Uitlanders are not armed, and the Government will not allow the importation of arms for them. The Uitlanders own half the land in the State, all the mines, stocks of commerce, industries, and practically all the town properties. It is computed that the Uitlanders own or represent nine-tenths of the aggregate value of property in the State, and contribute nearly the whole of the revenue. The Boer owns about half the land, pays very little to the revenue, and imposes all taxation. The Boer is not in touch with the community or the interests for which he legislates; belongs to a different race, follows a different occupation, from that of the patient Uitlander. The Boers and their descendants are for all time practically to be a privileged ruling caste; those who have made the country must forever remain civic slaves.

Has the world ever seen a similar condition of things? I can fearlessly assert that no sordid motive has animated the men who have for years manfully striven for rights, and that no selfish or sordid motive animated the Americans who have helped in the work. I feel sure, therefore, that not only to Americans in the Transvaal, but to all who are suffering injustice and oppression, the generous sympathies of a generous people will go out without stint or measure.

Women's Degrees at Oxford and Cambridge

By Norman H. Smith

For some months past the burning question of the day at both Oxford and Cambridge has been whether the academic degree should be granted to women, and by a curious coincidence the decision of both these Universities—at least for the present—has been arrived at within the same week. The question is not on quite the same footing at the two Universities. At Oxford women have been allowed to make use of College and University lectures, and to enter for a certain number of University examinations, during the last fifteen years; but they have not been granted any University certificate or diploma to testify to their academic attainments. They have been here only on sufferance, and the privileges they now enjoy—such as they are—have come only gradually and piecemeal. At Cambridge, however, their status is vastly superior, and the whole question of the higher education of women is in a more advanced state. There the women's colleges—Newnham and Girton—are far larger and more influential than are Somerville, Lady Margaret's, and St. Hugh's at Oxford. From the first Cambridge opened her doors wider than Oxford, and it is now seventeen years ago that the University granted formal recognition to those women students who passed all the examinations requisite for a degree in honors. The degree itself was withheld and is still withheld. Simultaneously the question has again come to the front in both places, and for weeks a furious warfare has been waging with fly-leaf and pamphlet. At Oxford all manner of persons have been engaging in the fray, from the learned Master of University College (Dr. Franck Bright)—a stout apologist for the ladies—to Mr. Dodgson, of Christ Church, the author of "Alice in Wonderland," who seems to think that the worst possible thing for Oxford would be a larger inundation of "sweet girl graduates"! The actual proposals before the University were framed by a special Committee of the Hebdomadal Council, which went into the whole question very thoroughly, and examined leading experts from all parts of the Kingdom. These proposals were five in number—partly alternative and partly consequential. Resolution I. boldly proposed to give the B.A. to women on the same terms as to men. The other four resolutions were in favor of varying degrees of recognition. The great day of battle was on Tuesday, March 3, when Congregation was summoned to meet in the beautiful and seldom-used Old Divinity School. It was a day to be remembered. About four hundred resident dons and graduates were present, and a larger Congregation has probably never been held. Congregation does not love speeches at any time, and least of all was it going patiently to endure any lengthy debate after so much printer's ink had been wasted. However, notwithstanding many lively signs of impatience and constant cries of "Divide," five speeches were delivered—three in favor of and two against Resolution I. The proposer was the Rev. T. H. Grose, Senior Tutor of Queen's

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College—a leading liberal—and he was supported by the President of Magdalen College and Professor Dicey, who made distinctly *the* speech of the day. The opposers were Mr. Strachan-Davidson, of Balliol, who spoke from a remarkably narrow academic standpoint, and Mr. Henderson, of Wadham, who seriously damaged his case by his trivial and flippant attitude. The debate had lasted nearly two hours when the longed-for division came. The votes are taken by the two Proctors, who take opposite sides of the House, and are provided with long slips of blue paper which they prick as each man calls out either "Placet" or "Non-placet." As was to be expected, the "Non-placets" had it. The voting was:

Non-placets	215
Placets	140
Majority against	75

This was quite enough work for one afternoon, and the other four resolutions were speedily adjourned till that day week. On Tuesday, March 10, though the attendance was very large, it was not so large as the week before. During the intervening days the paper warfare had continued, and both parties did their best to bring up all their voting force. Resolution II. was accepted by the liberals as some satisfaction, failing the degree. According to it, women were to receive an official diploma, provided they had passed all the examinations needful for a B.A. in the same way as men. This would be equivalent to giving almost the same recognition to women students here as at Cambridge; but it was promptly thrown out by a majority of 67—the Placets numbering 111, and the Non-placets 178. On Resolution III.—which proposed to give a certificate to women who passed certain examinations after at least a year's residence—an adverse speech was made by the Master of Balliol (Mr. Edward Caird), who wished women to have the degree or nothing. This resolution was thrown out by a majority of 273—finding favor with no one. Almost the same fate befell No. IV.; but the two main parties were reserving themselves for No. V., which had been specially framed and written up by the conservatives on this question. It proposed that an official diploma should be granted to women who passed *any* Oxford examination, whether residing in Oxford or anywhere else. This was simply riddled by its adversaries, but the conservative spirit dies hard in Oxford, and there was a very close division. A great cheer went up when the following figures were read out by the Senior Proctor:

Non-placets	140
Placets	136
Majority against	4

Congregation then adjourned, and the whole question remains and is likely to remain for some years in exactly the same position as before. It seems somewhat absurd that so little result should appear after all this heated controversy and conflict; but the liberals are confident that some solid advance—at any rate in bulk of votes—has been scored. A conservative don near the present writer remarked in Congregation: "Let us hope this will be the end of all liberal legislation for years to come;" but the liberals at any rate feel some satisfaction that they prevented Resolution V. from passing. Anything more calculated to bring down the reputation of Oxford could not have been proposed. No doubt the whole question will come up again before long, and something more satisfactory will be done.

At Cambridge, too, much the same result has been attained. The Senate has just passed without any division a motion in favor of a special Syndicate being appointed to consider the whole question as to women's degrees. A petition recently presented to the Council signed by over two thousand Cambridge men had asked that this should be done. But when the next motion proposed a list of representative names selected by the Council for the purpose, it was thrown out by a majority of fifteen—so that there would appear to be a complete deadlock in the sister University. Exception was taken to the particular composition of the suggested Syndicate, but it is probable that any other list would have been equally distasteful to those opposed to the degree for women. In any case legislation is postponed for many a term in Cambridge.

The two older English universities, therefore, can scarcely yet be said to be falling into line with the other British, American, and European universities in the matter of women's education; but, considering what has been accomplished during the last twenty years in England in this matter, Oxford and Cambridge will certainly have to show a much more generous recognition of women before many more years have passed.

Mansfield College, Oxford.

The Problem of City Government in the United States

By Seth Low
President of Columbia College

I have been asked to point out some of the difficulties in the way of obtaining good city government in this country, in the hope that a more general understanding of the terms of the problem may help to hasten its solution. Doubtless all will agree that good city government implies honesty, efficiency, and foresight in the conduct of the city. It is pitiable, but it is true, that it is often hard to get bare honesty in the conduct of city affairs. The standard of efficiency, also, as a rule, is much below the standard in private enterprises. And as to foresight, except in the matter of public parks and of water-supply, there sometimes seems to be almost no such thing known to the vocabulary of American city governments. It is easy to say that these results follow because we do not get the right men in office. There is a question behind that. Why do we not get the right men in office, and when we do get them why are they able to accomplish so little? Let me deal with the matter under the three heads indicated —honesty, efficiency, foresight.

And, first, as to honesty. For more than two generations the people of the United States have been treating all their public offices as political spoils. This means, as applied to cities, that appointment to office no less than election to office has been looked upon, primarily, as a reward of the officer, and not as an opportunity to serve the public. Under such conditions the tendency with most men is to see what they can get out of it. Of course I do not mean to say that all city officials take this view, nor that all who do are intentionally dishonest. I mean simply that the system creates an atmosphere entirely friendly to dishonesty. The uncertainty of tenure of office under such a system, and especially the fact that good service to the city does not secure such tenure, adds to the temptation to "make hay while the sun shines." The spoils system, therefore, is responsible for a great deal of the dishonesty in city administration, as well as for a great deal of its inefficiency.

Apart from the general political conditions that tend to breed dishonesty, no single source of it is more prolific than the power to give away valuable public franchises for nothing or by favor. This supplies the active element of corruption that is easily capable of debauching the whole municipal life.

It is gratifying to know that Civil Service Reform, which represents the revolt of the people against the spoils idea, is making headway even in our cities. It will make more headway as soon as the people understand how important is its bearing on the question of simple honesty in city government. Again, I am glad to be able to point to the present Rapid Transit Law of New York State as indicating a method by which public franchises may cease to be so frequently a source of corruption. That law deals with two subjects—the enlargement of existing franchises, and the creation of a new one. As to the first, it provides that no new privilege shall be granted except for adequate compensation to the city, and also except upon conditions that reserve to the city a periodic right to revise the terms of the franchise and the amount of the compensation.

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These conditions, indeed, apply in the second case also. As to the new franchise, the law enables the Commission to perfect a franchise before it exposes it for lease. All attempts, heretofore, to sell public franchises at auction, except in the case of ferries, have been unsuccessful, because what has been offered for sale has been an incomplete rather than a completed right. In this respect the Rapid Transit Act is, in my judgment, a valuable model. As long as legislatures granted bank charters by special vote, the attempt to secure such charters almost always involved corruption. By substituting a general law for specific grants in the matter of bank charters, this difficulty has been entirely overcome. Similarly, in the matter of city franchises, legislation should seek to perfect a method for granting them which shall make corruption impossible.

Consider now the question of efficiency in city administration. The spoils system is, if possible, even more fatal in its bearing upon efficiency than it is in its bearing on the question of honesty. So long as every place, from the highest to the lowest, is looked upon as the legitimate spoils of political victory, there is almost no incentive for a public officer to render good service to the city. In private life men render good service in the hope of permanence in their position and of securing promotion in case it is deserved. The spoils system cuts away, as with a knife, both of these incentives from those serving in the public employ. Such men understand very well that their tenure depends, not upon their service to the city, but upon political service and upon the success of the party to which they owe their appointment. Under these circumstances it is childish to expect a high grade of efficiency in the administration of our cities. Public opinion must be educated to support unhesitatingly the principles that underlie the Civil Service Reform movement before efficiency can be expected to be the rule in city administration instead of the exception. There is, moreover, another aspect of the case which goes a great way to explain many of our failures in this particular. City officials are not elected, and very frequently they are not appointed, with reference to their fitness for the work that they are expected to do. It is inevitable, undoubtedly, under our system of government that there shall always be certain political officers who will be chosen by the people for reasons having no special regard to their fitness for the place. This fact, however, instead of leading, as it has done, to the introduction of the same system from top to bottom, ought to make it clear that, with the exception of a comparatively few places having this political character, all the positions in the public service should be filled by men whose tenure of office depends upon fitness and fidelity. Such a situation as this is not to be brought about by legislation. It is a matter that depends upon public opinion, and public opinion must be educated until it not only will support, but until it demands, such an organization of the city government everywhere.

A single word now on the subject of foresight. Our cities suffer from lack of foresight very largely because the tenure of office on the part of their principal officials is so short. A man hardly becomes accustomed to the routine duties of his position before he is obliged to give place to his successor. If the cities had a permanent staff, in which those having charge of its great interests in the various departments were capable men, these officers might easily supply to the political administrators, as they succeed one another, the comprehensive outlook which would enable them to deal more successfully with the large problems of the city's future. As it is, however, the terms of elective officers are almost always short, and the tenure of all other officers is altogether uncertain. Accordingly, the wonder is that our cities have displayed as much foresight as they have, rather than so little.

Thus far I have pointed out some of the difficulties in obtaining good city government arising from the state of public opinion upon this question. Certain of our political habits still further complicate the problem. From the beginning, one may say, even before there was universal suffrage and before the problem of foreign immigration had become an important one, the city of New York had been used by the National parties in turn as a pawn in their game of politics. It has continued to be so used even though the people now elect their own Mayor. I imagine that New York, in this particular, is fairly typical of all our cities. Nominations are made by the National parties, and these seldom, if ever, hesitate to strengthen their cause in the State, or in a National election, by sacrificing the interest of the city to what seems to them the larger interest. Accordingly, at the outset, the city's interest is subordinated to other interests by the nominating powers, and the people sustain this action by voting for city officers almost uniformly on party lines.

Again, it is a part of our political habits to expect every representative to live in the district which he represents. In many cases it is not a matter of law; but here, as in other matters, habit is quite as binding as the written statute. The result is that the conduct of city affairs, in many cases, falls into the hands of a body of men who have neither the training nor the experience to handle them successfully. As long as American political conditions permit a political "boss" to concentrate in his own person all the powers of a great political party, it appears to be inevitable that a city shall concentrate almost equal powers in the hands of its mayor, so that if the mayor becomes the tool of the "boss" the people can unseat the "boss" by unseating his puppet. On the other hand, no one will contend that this is the ultimate or ideal condition of affairs. A city ought to have a legislative body that can be trusted to pass upon questions of public interest intelligently and wisely. It is well understood that the greatest problem connected with our cities is to obtain such a body. At present city common councils consist very generally only of one element in the community, and that, unfortunately, not the element which has demonstrated its capacity in private affairs to manage great business undertakings economically and well. Possibly some advantage may be had by adopting the system of proportionate representation as it has been developed in the Ticino in Switzerland. Such a system, if it should work here as it works there, would make it possible to secure a common council that would be fairly representative of all the elements of the city. My experience leads me to believe that the great masses of the people are sincerely desirous of honest and good city government. If such a body could contain even a handful of men of the first order of ability and courage, I am of the opinion that it could gradually be made more and more the custodian of the city's legislative interests.

This leads to the final point of difficulty on which I wish to touch. In point of law, cities are the creatures of the legislature. They are corporations that enjoy the specific powers granted by their charters and no others. As matter of custom, the legislature everywhere has found it convenient to use the city as the agent of the State in the exercise of its police power, its health power, its educational power, and the like. Accordingly, we find cities constantly obliged to turn to the legislature for the authority to do some specific thing which the public interest at the moment may demand. On the other hand, we find the legislature constantly tempted to interfere with the city by the further fact that many of the city's functions the city performs really as the agent of the State. Accordingly, our municipal history, especially in the State of New York, has been for nearly half a century a constant record of legislative interference with local self-government. Few things are more to be desired, it seems to me, than a clear determination of the functions that belong to the city as a city, and of the functions that it discharges as the agent of the State. If such a line can be drawn with anything like distinctness, it may be possible, in time, to secure for the city the absolute control of those things that clearly belong to it. In this aspect of the case the student and the publicist must lead the way.

If I were to sum up the situation in a word, I should say that the whole matter is one of education. First of all, the people as a whole must be led to cherish higher standards of city government. Then they must be educated to understand upon what principles the realization of these higher standards must everywhere depend; and, finally,

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they must be educated to know how practically to realize the higher standards which theoretically they have learned to desire. Despite every difficulty, undoubted progress has been made in the right direction, decade by decade, during the last twenty or thirty years. When progress depends upon the education of the entire mass of the population, it necessarily must be slow. On the other hand, when progress has been attained by this process, it means that the entire people—not simply a chosen few—have been elevated to a higher plane of public thought and life.

The Right Training of Girls under Sixteen

By Nicholas Murray Butler
Professor of Philosophy and Education in Columbia College

The form in which the subject of this paper is stated makes it plain at once that it relates to certain sections only of the country, and to a limited number of families. For, happily, in most parts of the United States boys and girls under sixteen are educated together; and, unhappily, but a very small proportion of the population are able to make special provision for the training of their daughters, even if such special provision were advisable. Obviously, therefore, the girl whose training I have in mind is a dweller in a city, and her parents are able to command for her somewhat unusual advantages.

The average young woman who grows up under these apparently helpful surroundings is, however, anything but well trained when she arrives at the age of sixteen. Perhaps at fourteen, when she is growing rapidly, her parents are for the first time impressed with the fact that her information and mental training are very defective. She knows a little mathematics, but is not very sure of it; a little history; a little English grammar and literature; some music, and perhaps something about drawing and painting. She may also have a fair acquaintance with spoken French. Her powers of observation are undeveloped; she is incapable of drawing accurate inferences from what impresses her; and what she knows is not usually related or co-ordinated. As a result of the discovery of her deficiencies, she is put under a stricter regimen, and during the rest of the critical period of adolescence she is forced to carry an unduly heavy burden of study, in order that at eighteen or nineteen she may have what is humorously termed "an education."

This dreadful result is due to the inexcusable waste of time that goes on from five to fourteen years of age. This waste is due, in turn, partly to failure to utilize the untold advantages of the kindergarten, and partly to a dreary and long-drawn-out course of elementary study. For children under six years of age, and in certain cases under seven, the kindergarten is the most efficient educational agency that man has yet devised. When it is not appreciated, it is either because it is abused or misunderstood. It is abused when it falls into the hands of wholly untrained or naturally incompetent persons, who of necessity suffer it to degenerate into a routine as tiresome and repetitious as routine usually is. It is misunderstood when it is supposed to be a course of study to be completed regardless of the child's age, tastes, and capacities. One year in the kindergarten may suffice for some children; two years are enough for most; three years may be necessary for some. The true kindergartner is always on the alert to discover when the child is ready to go on with elementary-school work. It is the mechanical and superstitious kindergartner, not the scientific one, who holds children back. I am quite convinced, by experience, that a sound kindergarten training gives the young child a power and an appreciation that enable her far to outstrip her sister who has not had such training, when both enter together upon the elementary-school course.

The work of elementary schools for such girls as I have in mind is sometimes badly planned by unwise teachers, and sometimes interfered with by unwise parents.

The teacher shows unwisdom when she insists upon long years of purely formal instruction, and that by antiquated methods; when she reviews or repeats for the last third of the year what has been done in the preceding two-thirds, believing that she is thus attaining thoroughness; and when she postpones certain studies, called secondary or advanced, until a time long after the child is able to undertake them intelligently, because they are "usually high-school studies." A language other than English, algebra, and general history are studies to be taken up when the child is ready for them, and not to be postponed to a hypothetical "high-school age," the pupil being kept "marking time" the while. American teachers have a most distressing tendency to underestimate the capacity of their pupils, and it is often quite forgotten that, bad as overpressure is and wholly as it is to be avoided, there are hardly less serious evils resulting from weakening the growing intellectual powers by failing to furnish appropriate opportunities for their healthy exercise. The result of depriving children of the mental food that they need and crave is arrested development.

The parent shows unwisdom by yielding to the persuasions of those who assure him that a young child is better off, in the long run, if she is not kept systematically at work, for a portion of each day, between the ages of eight and twelve or thirteen. This is a not unpopular fallacy. But as a matter of fact the child will be better physically, and far better intellectually and morally, both then and thereafter, for a gentle insistence on the performance of carefully adjusted school duties during those years. Of course anæmic children, over-nervous children, strong but backward children, and precocious children must not be treated alike; and nowadays we are learning not to attempt to treat them alike. The systematic observation and study of children is making teachers more individualistic in their methods of teaching, at least in those cases where they have some freedom and are not crushed under the wheels of a Juggernaut "system."

The backbone of the girl's elementary education should be instruction in the mother tongue and its use. Mathematics, history, and the study of nature should also run through the entire school course. These four studies, with what they necessarily involve, are quite sufficient for the young girl until the time comes to begin a second language. By mathematics I mean actual operations with numbers, and not a long wrestling with the logical problems and puzzles sometimes classed as "Analysis." The aim of mathematical instruction at this age is, first, accuracy, and, second, rapidity in the actual work of calculation. No amount of skill in solving puzzles can ever take the place of addition, subtraction, multiplication, and division of whole numbers and of fractions. History grows easily and naturally out of the story-telling in the kindergarten. It may best be begun with stories of biography, in close connection with the literature suitable to the age of the child; and later, when it expands into the study of nations, periods, and movements, it ought to be found in close contact with geography. Botany is in many respects the best gateway to scientific study for a young girl to enter, though a little later the accuracy and definiteness of physics, and its close alliance with mathematics, will cause it to be preferred. The best foreign language to begin with, at say ten or eleven, is, in the majority of cases, French. A year later Latin will be introduced, and after that the three languages —English, French, and Latin—will be carried on together, illustrating and reinforcing each other at every stage. No two foreign languages should, however, be begun at the same time. The question of Greek need not be raised in this paper at all.

There is no reason, therefore, why the girl of sixteen should not, like the boy of sixteen, be ready to enter college if she wishes to enter one. But in order to make that possible, the colleges must assume a different attitude toward secondary-school work. They must come to the only rational position, which is that not one, or two, courses of high-school study will be accepted as adequate preparation for college, but that any substantial high-school course, such as those outlined by the Committee of Ten, will be accepted. The colleges must settle the question of degrees to suit themselves, but the contention that only one kind of

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high-school course will admit to college as a regular student is unreasonable and must be given up.

The test of a girl's education at sixteen is not so much what she knows, as how she knows it and what mental habits she has formed. An omnivorous memory enables some girls to make an imposing showing of apparent knowledge, but far better and more valuable is mental development, as evidenced by accurate observation, careful reasoning, and correct expression.

Easter

By Esther A. Clark

O stricken earth, snow-shrouded, waste and cold,
O hungry winds that search the barren wold,
O sapless trunks, and branches seamed and old,—
Death reigns!

O turfèd meads, where waking seed-life gropes,
O perfumed breeze from flower-studded slopes,
O tender green, the forest's budding hopes,—
Life reigns!

O sullen tomb, earth's treasure turned to dross,
O hope supreme o'erwhelmed in bitter loss,
O scourge and thorns and ignominious cross,—
Death reigns!

O riven bars, and hope new-plumed for flight,
O bliss eterne, undimmed by age's blight,
Death's vanquisher, triumphant Lord of Light,—
Life reigns!

Christ's Teaching on Social Topics

VIII.—Christ's Law of Service[1]

By Lyman Abbott

And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. xx., 27, 28.

In these successive Sabbath evenings I am endeavoring to apply the teachings of Jesus Christ to present social questions. In this sermon and the two sermons which will follow it I confine myself to certain teachings of Christ which bear upon the labor question.

First, what is the labor question?

Originally the capitalist owned the laborer. That was slavery. Then slavery was abolished, and feudalism took its place. The capitalist owned the land, and the laborer was attached to the land. The capitalist owed the laborer protection from his enemies, and the laborer owed the lord of the land his service. That was feudalism. Then that was abolished—though remnants still are to be found in England—and there was substituted the wages system. Under the wages system one class of men own the tools and implements of industry and another class of men do the work with those tools. The one class are called capitalists, the other class are called laborers. This system has grown up almost wholly within a century. I can remember when, in the remoter parts of New England, there were still the spinning-wheel and the hand-loom in the farmer's house; when the sheep were sheared and the wool was sent to the carding-mill and then brought back and woven and spun into homespun garments. Now the spinning-wheel is banished from the family, the hand-loom is gone, and the spinning-wheel and the loom are under the roof of the great factories, with a thousand men working them, and no one of them having any ownership whatever in them. In my boyhood days, going home from school, I sat on the box of the stage with the driver, who owned, at least in part, the stage and four-horse team, and it was my ambition as a boy to be sometime a stage-driver myself and own four splendid horses. Now the locomotive engineer stands in the locomotive and carries many more passengers a great deal more comfortably and at a far greater rate of speed; but he does not own the locomotive. The locomotive and the railroad track are owned by one set of men, and those who operate them have no share in the ownership. Practically all the tools and implements of industry, except in agriculture, have thus passed into the hands of the one class, while they are employed in activity by another class. The labor question is, What is the relation between these two classes—this workingman who uses the tools and this capitalist who owns the tools?

I have spoken of these two classes as though a sharp line could be drawn between them, and all the men on one side were capitalists and all the men on the other side were laborers. But that is not, in point of fact, the case. It is true that under the wages system a comparatively small number of men control the tools, but a very large number of men own them. I believe that, in round numbers, the employees on the Pennsylvania Railroad are about the same in numbers as the stockholders. There are millions of dollars in our savings-banks. To a very large extent they are the savings of men who have earned their money by hard work. But these savings are all invested in tools and implements of industry for use by others; invested in railroads, in lands, in houses, in the things by which industry is carried on. To a very large extent the man who is the owner of one tool will be working with another's tool. We hire one another's tools to do our work. So we must regard these people as in different classes, although they are intermingled; though the same man may be capitalist in one aspect of the case and laborer in the other.

What is to be the relation between these two classes—between the tool-owners and the tool-users, or between the capitalists and the laborers? I believe that Christ enunciated three fundamental principles which would go far to answer this question. These three principles are, first, the law of service; second, the standard of values; and, third, the spirit of brotherhood. I propose to take them up separately. To-night I shall speak of the law of service.

Paganism has always discredited labor. The earlier form of relationship between capital and labor was, as I have said, slavery, and that of itself discredited labor. And that paganism, born of a strange savage selfishness and idleness, ran down through the centuries almost to our present time. In England down to the beginning of the present century a man might walk the deck of a man-of-war as a midshipman and be a gentleman, but if he drove a bolt into its place to make the man-of-war he was a mechanic. He might ride his horse over a farmer's field and destroy the harvest, hunting a fox, but if he rode his horse from field to field to superintend the harvest, he was nothing but a farmer! There were three vocations in England that were open to a gentleman's son, up to a very recent period. He could be a soldier, or a preacher, or a politician. But that was all. If he added to his nation's wealth by his industry, he could not be a gentleman. The same spirit came across the ocean to our country. You can remember when the South looked with scorn upon the Northerners because we were industrious. Free labor was a thing to be scoffed at. To live without toil and have other men work for you without wages, that was honorable.

But there is one people in the world which throughout all its history has honored productive industry. That is the Jewish nation. In its old constitution it discredited war and commended agriculture. Every father was required to teach his boy a trade, and the fathers did. The boy might, like Paul, become afterward a Jewish rabbi and a teacher of the law, but he must learn some honest handicraft first. You will say, Does not the Hebrew Scripture say that God imposed labor on man as a penalty for his sin? No, nothing of the kind. On the contrary, it says that when God made Adam, he put him into a garden to dress it and to keep it; and if you think dressing and keeping a garden does not involve toil, try it next July. It was not toil, it was thorns and thistles, that is, needless obstacles and the care and worry which they

[1] Sermon preached at Plymouth Church, Brooklyn, Sunday evening, February 9, 1896; reported stenographically by Henry Winans, and revised by the author. For the previous sermons in this series and two sermons introductory to the series see The Outlook for January 4 and 18, February 1, 8, 15, 22, and 29, March 7 and 14.

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beget, which sin brought into the world. Into this nation centered around the honorableness of toil Christ was born. And he was born into a peasant family. He is known in history as the Son of the Carpenter; he worked at his father's bench; he called men of toil and labor about him to be his disciples. The Church was, in the inception of it, a Church of hard-working men. Through all the early primitive Christianity it was built up out of hard-working men. It was a peasant Church.

In his teaching Christ carried out the principle of the honorableness of labor. He declared that men were to serve one another. It was not by destruction that honor was given; nor by having some one else work for us. Who is greatest? He that does the best service. To serve, that is what we are in life for, he said. Even the Messiah, even the Son of man, even he that has come to set the world free, even he has come to be a servant. This is very alphabetic, it is very simple, yet it is very radical. It is not merely religion, it is science. It is scientifically demonstrable. Naked we came into the world, says the Holy Writ. Well, coming into the world naked, how can we get anything? We cannot live unless we have something. We must have clothes, shelter, food to eat. How can any one of us get anything? Only in one of four ways: First, by gift from one who has produced it; second, by taking it from the common stock; third, by taking it from a neighbor without giving any equivalent; fourth, by producing it by honest industry. These are the four ways of getting anything, and there is no other.

The community is full—the Old World communities fuller than America—of men who are living on other men's industry. They are living by gifts. Some of them are poor and some of them are rich, but they are doing nothing. The man of full age, good body, and fair capacity who is not producing as much as he is spending—the best thing you can say of him is that he is living on charity. You remember the old nursery distich:

Hark! hark! the dogs do bark,
The beggars have come to town!
Some in rags, and some in tags,
And some in velvet gown.

They are here, and some are in a velvet gown. But it does not make any difference: the man or woman who does not put into the world as much as he takes out belongs in one of these three non-productive classes; and the best you can say of him is—beggar. We are bound, by our health, by our capacity, by our strength, by our intelligence, by the gifts God has given us, to put into the world at least as much as we take out of it. Shame on the sons of rich men who think they have no need to work because their fathers worked before them! Shame on the young men who think their life is honorable which is spent in simple spending! Shame on the young man who has gone through school, academy, or college, to come out with the ripened fruits of culture, and has the advantage which wealth gives him, who does not in some form or other, in industry, in politics, in public life, in church, in philanthropy, give back to the world what God has given to him!

The second man takes out of the common stock, that is, out of the coal or oil or lumber or productive juices with which God has stored the earth. As a rule, the men who take out of the common stock take it by some form of industry, of organized labor, of skill, of invention; and, if they do, they are adding to the world's wealth. All I have to say about them is this: No man is living up to the standard of Christ's honesty unless he is giving to the community, in illumination, in warmth, in transportation, in houses, in some advantage of wealth diffused, at least as much as the world is giving him in profits. If he is using his skill to make profitable to the world the world's otherwise useless stock of coal or iron or oil or lumber, he is an honest man. If he is using his skill chiefly to get it for himself, to get as much as he can and to give as little as he can, he is a dishonest man.

The third man takes from another man's pocket without giving any equivalent. This he may do in three ways. He may do it by violence. Then he is a robber. He may do it by stealth. Then he is a thief. Or he may make a bargain with the other man, saying, "We will play a game of chance; if you win, you shall have my dollar and give me nothing for it; if I win, I will have your dollar and give you nothing for it." That is gambling. It is a mistake to call the gambler a robber, for he does not take his neighbor's wealth by force; it is a mistake to call him a thief, for he does not take it by stealth. But he is taking from his neighbor without giving him an equivalent, and that is dishonest. He may do it with cards, with roulette, with bets, with stocks, with wheat, with pork. It makes no difference, except that it is rather worse if he does it on the larger scale and in the larger sums. What is essential is this: the desire to get something for nothing is a dishonest desire, and the endeavor to get from another what he possesses without giving him an equivalent therefor is an endeavor to do a dishonest thing. I am not condemning all the transactions of the Stock Exchange. So far as I understand mercantile business at all, the Exchange is indispensable to the Nation's prosperity. I am not condemning all dealings in futures. I am the editor of a paper, and every time a man sends in a three-dollar subscription for the paper, he is dealing in futures, for he will not get the value of his money until the end of the year. More than that—he is buying what does not exist when he sends the money. I am not condemning all options. Dealing in options may be, and sometimes is, entirely legitimate. When a man pays a steamship company ten per cent. of the passage-money to hold a stateroom for him until next July, and agrees to forfeit the ten per cent. if he does not go, he is buying an option. The dishonesty lies in trying to get something for nothing. A very good economic authority affirms that ninety times as much wheat is sold in this country every year as is produced. The major part of it is never sold with any intention that the wheat shall pass from one hand to another. There is no real sale, there is only a bet. I bet you so much that wheat will go up; you bet me so much that wheat will go down. Mr. Washburn, ex-United States Senator, tells us that ninety-five per cent. of the transactions in the Chicago Exchange are gambling transactions. I am doubtful about such statistics; but all such transactions, be they few or many, be they large or small, by which one man endeavors to get from another man, or from the community, money without giving an equivalent therefor, are in their essence gambling transactions, and are founded on the desire to get something for nothing. That desire is always dishonest.

Apply then to this, and to all industrial transactions, Christ's law of service. It is this: You come into the world naked; you have nothing; you must not take something out without putting something in; you must put back into the world at least as much as you get out of it; and you ought to be ambitious to put back more; you ought to be ambitious to leave the world wiser, richer, better, larger, nobler, because you have lived in it. Labor is honorable. To live without labor is dishonorable.

There are a variety of ways in which men add to the world's wealth—that is, to its life and to what contributes to its life. The first thing to be done is to get out of the earth what the earth has. That includes agriculture, mining, and lumbering. But we cannot eat the wheat—we must turn it into bread; nor live in the tree—we must saw it into boards and make a house; nor wear very comfortably the skins of animals—we must spin and weave the wool into garments. Thus the second thing is to turn what the earth gives us into forms that are productive and useful to us. That is mechanic art. It is taking the wool and the cotton and weaving them into the garment; taking the timber and stone and turning them into a house. In one region of the country there is plenty of food, in another none. Men in the one region must find some way to get that food to the other region. That is transportation. Do you know why there are great famines in China and India? Partly because they are not afflicted with great railroad corporations, which so many people condemn in our time. When there is a surplus of food in Kansas and a lack of food in Pennsylvania, there is a railroad which will bring it from one place to the other. When it is brought there, there must be

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men to find who are the individuals who want these things. They are called middlemen. They are under great obloquy, but we could not live without the middlemen. In this community men will get sick; there must be physicians. Men do not understand their right relations to one another; there must be lawyers. There are criminals; there must be government and soldiers and policemen to protect. And then, if you believe that men are something more than things, you will perceive that there must be teachers and preachers and artists and writers. And in this community there will be homes, and there must be wives and mothers who are not turning the spinning-wheel and not driving the loom and not plowing in the field and not adding to wealth by their industry, but are adding to the world's wealth by their love, their patience, their fidelity, their nursing of the children, by the rest they give to the husbands, and by the provision they make for life. All these are adding to the world's wealth. Labor is not all hand labor. Some American humorist says with great truth, "By the sweat of thy face shalt thou earn thy daily bread; but some men sweat outside and some men inside." The brain-worker and the hand-worker are alike entitled to their share of the world's product. But this one fundamental truth remains: The world has just so much as we put into it; no more. If we do not, by faithful service of heart or head or brain, by our wise direction of others or our personal activity—if we do not add to the world's wealth as much as we have taken out of it, we belong in the category of the beggars, the thieves, and the gamblers.

The first principle, then, is respect for labor, and respect for each other's labor; respect by the man who works with his brain for the man who works with his hand, and respect by the man who works with his hand for the man who works with his brain—mutual respect. When we have thoroughly learned this one fundamental principle, that to destroy is not honorable and to produce is, that the glory of the nation lies in its production, that the glory of life lies in adding to the wealth of life—its material, its intellectual, its spiritual wealth—we shall have learned one great underlying lesson. Until we have learned this, all other learning is in vain, for it is the foundation. The greatest of all is the servant of all. We believe that in the Church: the minister is the servant of the congregation. We believe it in politics: the President is the servant of the people. We shall not get to the Christian basis of industry until we come to recognize in industry also that there is no such thing as independence, and that the greatest and the richest and the strongest is great only as he is the servant of the weak and the poor.

Spring's Prophet

By A. W.

When day is new, and seas of gold
Break over barren fields of brown
And naked trees, by Winter's frown
Made bare, and flood o'er lingering banks of cold
White snow,—faintly my waking ear
Catches a rushing thrill
Of sweetness, in a tumbling trill
Of joy-notes clear.
A troubadour in speckled gray
Heralds the buds and blooms of May,
And, as he tunes his quivering lay,
Says stream and lake at last shall yield;
That Jack Frost's white and sparkling shield
No more shall turn the shafts of sunlight rays;
That little pieces of the sky
Shall fall in violets by and by,
Noiseless as snow in winter days;
Then other birds shall sing,
While summer clouds float low,
Whose glad tears, falling soft, shall bring
Out stars of gold, that show
In grassy skies of green,
Where dandelion-blooms are seen;
Gently the sun shall lift the sleeping flowers;
Up from their drowsy beds,
Fresh with the kiss of dews and showers,
In mantling blush they'll raise their heads.
And so, from out his throbbing throat,
My prophet pours his simple tale
Of sparrow-lore, in fluttering note,
In glen and field, o'er hill and dale.

The Ten Per Cent. of Travel

By Caroline B. Le Row

A certain philosopher has declared that travel is three per cent. anticipation, two per cent. realization, and five per cent. recollection. He might truthfully have added that it is ten per cent. education.

Emerson asserts that no man can find in travel anything which he does not carry with him; which, being interpreted, means only, No man can find in travel anything which he does not possess the power to see and to appreciate.

That education is an educing or drawing forth of the powers of the individual is an established fact, notwithstanding centuries of mistaken effort to prove that it is a putting on from without. There can, therefore, be no such thing as education in the case of any individual unless there exists in that individual certain latent power.

Travel is the most rapid, thorough, and satisfactory means of education of which a person can avail himself. During every minute of time and at every step of the way he is receiving new impressions, new stimulation, new mental suggestions. If reasonable time is allowed for this reception, each one of these impulses becomes fruitful, and for the future even more than for the present. Not only is the power of observation aroused, but that of comparison, deduction, and recollection. Calculation, forethought, judgment, correct estimate of the proportions and relations of things—all these are constantly called for, and their exercise generates a system of mental gymnastics which produce profitable and permanent results.

A vital and constant realization of the relativity of all things is the key to all comprehension of life. In the child, of course, this does not exist; more or less of it is inevitably forced upon the average individual, but to the philosopher alone does it become an illuminated and helpful truth. Travel, with its inevitable accompaniments, will increase this comprehension as nothing else has the power to do.

To the ordinary individual comfort or discomfort are absolute conditions. To the traveler neither of these words has a fixed definition. The hotel accommodations, considered in themselves, may be poor, but in comparison with those of the sleeping-car they may be princely; the sleeping-car may be uncomfortable, but it is comfort itself when compared with the ordinary one, in which the traveler must sit erect all night. The ordinary car may be a misery, but it is a comfort compared to detention at some side station for lack of any car at all. Herein is found an illustration of the relativity of all things—the difference between the absolute and the relative—an understanding of which is essential to any intellectual poise or growth; and travel requires almost hourly recognition of this great principle.

There is nothing which teaches with so much emphasis as travel the difference between the necessary and the non-essential things of life. To many it is a revelation of the fictitious values attached to personal possessions and habits. The traveler is constantly liable to be annoyed, delayed, disappointed, to be cold or hot, hungry or sleepless; to be deprived of his bath, his clothing, his freedom of movement; to encounter disagreeable companions or officials. Yet he is constantly surprised by the fact that he can, because he must, submit to these discomforts, and with comparatively little suffering. A sense of relativity gives a sense of temporariness out of which come patience, endurance, and even contentment.

The Rev. David Swing declares that "travel is the second degree in the college of life," and Alcott, that "the traveled mind is the catholic mind, educated from exclusiveness and egotism."

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The Religious World

A Valuable Heresy Trial

From a Special Correspondent

A good example of the value of Councils to Congregational churches may be seen in the consociation council held in Madison, Conn., March 24 and 25. The church in Madison is nearly two hundred years old, and has always been regarded as conservative, especially under the pastorate of the Rev. J. A. Gallup, who was installed in 1865. He became pastor emeritus just before the installation of the Rev. William T. Brown in 1894. Mr. Brown was still pursuing his studies in Yale Divinity School, but his ability and personal qualities made him very popular. There was from the first a small element of opposition to his teaching, and this grew as the teaching developed, until nearly one-third of the church were disaffected. As might be expected, there was great bitterness of feeling between the enthusiastic admirers of the pastor and the minority. In fact, it was generally believed that the breach was too broad for any possible reconciliation.

No one can remember when there has been a heresy trial in Connecticut before among the Congregational churches. Even the case of Horace Bushnell never came to an actual trial. But the aggrieved party felt compelled in conscience to have a ruling on the question, and there was no other way to get it except by a council. If a trial must be had, the church thought that it had better be by a mutual than by an ex-parte council. The New Haven East Consociation, to which the church belongs, was therefore asked to call a council, including several additional churches in and about New Haven, to examine Mr. Brown upon charges of heresy upon the Atonement, the Incarnation, and the authority of the Bible. The council was a large one, and represents fairly churches and theological thought of the neighborhood of New Haven.

Testimony as to the effect of this ministry upon the religious life of the church showed that, while some had withdrawn for conscientious reasons, the loss had been more than made good both in numbers and in the spiritual life of the community. The charges were supported by quotations from Mr. Brown's sermons, lectures, and chapel addresses during the entire period of his ministry. Some of these had been preserved in note-books, but most of them were given in substance from memory.

Mr. Brown's defense was a denial of the charges, supported by a paper nearly two hours long, giving corrections to the quotations and the context in which they occurred, together with a frank, full statement of his views upon the points in question. In several cases he quoted from the instruction received at Yale in support of his views. The paper was very able and thoroughly irenic in spirit, and was accepted on the part of all as an honest and unreserved exposition of his views. It represented the type of thought commonly known as the New Theology, but in a moderate form and without any cranky and unbalanced notions. He exalts supremely the living Christ for the life of to-day, believing profoundly in the divinity and even in the deity of Christ. His doctrine of the Atonement is more than the Moral Influence theory, having a distinctly objective element, but he repudiates the Governmental theory. He reads the Bible by the historical method, and accepts the established results of historical criticism. His mode of presenting truth is unconventional, intensely suggestive and stimulating, and consequently it naturally produces a reactionary effect upon many minds not familiar with his view of truth.

The Council found the charges not proven; their finding is, however, so important in its general bearing on the "liberty of prophesying" that it seems desirable to give it as nearly in full as your space will allow:

From the first settlement of New England her Congregational churches have always insisted on the importance of an educated ministry. Being a denomination of Christians without a prescribed form of doctrinal belief, the liberty of each church has made it a matter of necessity that it should have a pastor and teacher able to expound the Word of God, as it is found in the only acknowledged authority for our churches, the Scriptures of the Old and New Testaments. For this purpose it was required that they be learned men, acquainted with the original languages in which these Scriptures were composed, and able to tell their people of the historical setting and circumstances in the light of which each of the sacred books is to be read and understood.

To guard against the dangers of false teaching in these and all respects, the rights of every member of the church were protected by his privilege of appeal to a consociation or council of neighboring churches, should he believe the views taught by his pastor to be erroneous. It is a right to be dearly cherished, for without it no orderly and definite system of Congregational faith and worship could exist.

A large number of the members of the church in Madison have taken this mode of satisfying themselves whether the teachings of their pastor are or are not warranted by the Scriptures, as interpreted by the churches of our order.

Under the usages of our denomination a decision by a proper consociation and council is the ultimate and final authority, so far as there is any authority superior to that of the individual church and the individual members of it.

The Congregational ministry of the present day would not be true to the principles of their fathers if they did not follow them in endeavoring to read the Bible in the best light that the closest study and highest learning can give. The result of their labors and of Biblical study on the part of Christian scholars in all denominations has been, during the last quarter of a century, to give a clearer meaning to much which had before been obscure; to remove the foundation of many of the common arguments of infidelity; and to elevate our conceptions of the nature of God and the duty of man.

The education for the ministry which the pastor of the church at Madison has received has made him acquainted with these views of truth, and he has naturally desired to share them with his people.

They differ in some points from those that were formerly entertained in many New England pulpits; but the founders of the Congregational Church were always ready to avow their hope that more light would yet break forth from His holy word. Liberty of conscience was never more fully claimed as the right of every man than in one of the articles of the Saybrook Platform, under which this church was originally consociated.

"God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to His Word, or not contained in it; so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also."—Confession of Faith, Chap. XXI., Sec. II.

After giving their counsel in some special respects to the parties involved in the controversy—valuable to them, but not important to the general public—the Council proceed as follows:

The Council, after careful examination of these alleged points of doctrinal divergence, having come to the conclusion that the charges as made by the minority are not sustained, express their belief and expectation that this judgment on their part will have decisive weight with all whose minds have been thus perplexed and troubled. We desire explicitly to bear record that these persons have followed the proper mode of making their protest against what has appeared to them to be the erroneous teachings of their pastor, and that they have conscientiously sought to protect what they conceived to be the faith and best interests of this church; we now advise and urge them, with the same conscientiousness and devotion, to return to their full privileges and duties in this church; and, seeking to divest their minds of previous misgivings and possible misunderstandings, to listen anew to the teachings of the pulpit in the earnest desire to receive such positive and vital truths as may be found in the sermons of their pastor; and should any expressions of their pastor hereafter seem to them to be unfamiliar and perplexing, to seek in friendly and repeated conferences with him for further light and happier mutual understanding. We earnestly urge the minority to make this effort to meet their pastor in this attitude and desire, bearing in mind the necessity which from time to time he may feel to be imposed upon him of ministering to other minds in other needs than their own, and remembering that the new doubts of a new age may best be met by new methods of Christian teaching and fuller knowledge of God's Word.

The Council, having sustained the majority in its support of the ministry of the pastor of this church, do therefore with the more urgency advise them to pay kindly respect to the tender scruples of any who may have differed from them in words of doctrine, and in all possible ways to endeavor to render this church of their common covenant and devotion, on account of this trial of their faith, more than ever before a home of mutual trust, forbearance, and helpfulness for all its members.

The Council kindly bear testimony to the admirable spirit and candor, as well as to the clearness and ability with which the Rev. Mr. Brown has presented his views in their hearing; and we also witness to his overmastering sense of the truth of his message of the divine Christ for the life of the world. The Council recognize the difficulty which confronts any intelligent and scholarly ministry of speaking the truths which may be helpful in lifting some minds immersed in modern doubt up into clearer light, without at the same time disturbing other minds happily settled in familiar ways of faith; and we would therefore place on record our conviction that the needs of both these conditions of mind should be borne unceasingly as the burden of the ministry of the Word; and we consequently counsel and confidently expect that the pastor of this church will seek, in all possible ways consistent with his own inner fidelity to truth, to make his teaching here a ministry of reconciliation for all in this church and congregation, that those who have been disturbed and estranged by their natural interpretation of some unguarded expressions of his may be led to understand him better, and appreciate the constructive aim and Christian loyalty of his ministry as a whole.

The Council, having come to this result, render to all parties this admonition and advice in the firm belief that there is nothing in the differences which have been laid before them which cannot be removed, and which should not be forgotten, in the exercise of mutual confidence and forbearance; and we would express our earnest hope that the future of this ancient church, and the further ministry of this young brother, already beloved of many, may prove to be filled with the fruits of grace, love, and peace.

The reading of the result of the Council to the church was followed by some addresses to the people. A few manly, generous, and well-chosen words of acceptance were spoken by the pastor, the pastor emeritus, and the chairman of the minority. One member of the Council read from the "Bonnie Brier-Bush" the reconciliation of Lachlan Campbell and his young pastor. The hearts of all were melted into common sympathy and Christian charity. Before the session closed there had been many pathetic scenes of reconciliation and hand-shaking. The assurances were ample from the leading spirits of all parties that the animosities should cease and unity be restored.

The minority were reassured by the Council as to the orthodoxy of the pastor, and in that assurance were able to rise above the passions which their doubts had engendered. It is difficult to see how any other ecclesiastical device or procedure could have accomplished the desired result so directly and satisfactorily as this Council has done. No one who saw this accomplished will again speak lightly of the results of Congregational councils.

The decision has far more than a local importance, because it

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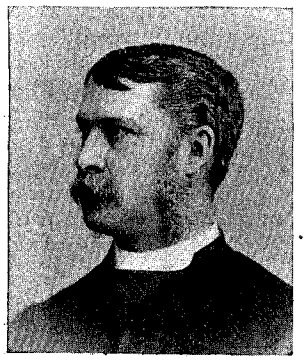
is a specific declaration that the New Theology comes within the limits of the faith commonly held by evangelical Congregational churches and taught in the Scriptures. Moreover, this judgment is rendered by an authority than which there is none higher recognized in the Congregational order; and it is rendered with great unanimity, by men representing all shades of theological belief.



Bishop Satterlee

On Wednesday, March 25, in Calvary Church, New York, the Rev. Henry Y. Satterlee, D.D., was elevated to the episcopate of the new diocese of Washington. The ceremony was an imposing one. About five hundred men took part in the procession, and of course the church was crowded. The presiding prelate was Bishop Coxe, of Western New York. The sermon was preached by Bishop F. D. Huntington, and the Bishop-elect was presented for consecration to the presiding Bishop by Bishops Dudley and Leonard. After the service a reception and luncheon for the new Bishop was held in Calvary Parish House. In the evening the first episcopal act of the Bishop was the confirmation of a class of one hundred and twenty-five persons whom he, as the rector of Calvary Church, had prepared. Although a decided Churchman, Bishop Satterlee is liberal-minded and tolerant. He has not hesitated to preach in other than Episcopal pulpits, and his relation, not only with the ministry of the Protestant Episcopal Church, but of other churches in and about New York, has won for him many earnest and loving friends. Bishop Satterlee was one of the founders of the League of Catholic Unity, and is one of the most aggressive and earnest advocates of the unity of the Christian Church. In his new position he will be able to do much, both by teaching and example, for the cause which he has so loyally championed.

Armenia and the Evangelical Alliance

The Evangelical Alliance of the United States of America was founded for the purpose, among other objects, of promoting religious liberty and preventing persecution for conscience' sake. It has carried on this work for nearly fifty years, and acquired influence and recognition throughout the world. It is due to this influence and position that it has just received a solemn and impressive appeal from the whole force of American missionaries at Harpoot, imploring sympathy and moral influence in behalf of the persecuted Armenian Christians. The Alliance has taken immediate measures to secure favorable action from the Sultan through the Government of the United States and the various branches of the Alliance throughout the world. It has also published in full and distributed copies of the letter from the missionaries, believing that it will awaken pity for the persecuted, and aid in forming a public opinion which will compel a speedy cessation of these persecutions and the redress of injuries which have been inflicted upon the unhappy people. We have not space to publish the letter in full, but we give our readers a few extracts from it: "The plundering and burning of houses and shops, the massacre of thousands of inoffensive, helpless, unresisting victims, and the terrible suffering which has come in the wake of this desolating flood, is beyond the power of the imagination to conceive. Even we who are in the midst of it cannot take it in. It is too vast, too awful for the human mind to comprehend." "We see few newspapers, and everything relating to Turkey is torn out of those admitted into the country, so we know little of what is being done in the world outside for the rectification of these wrongs which have been inflicted upon the Armenians, except that large contributions are made for the relief of the destitute, who are numbered by the hundreds of thousands. Does the Christian world know that this has been, and is, a clearly defined religious crusade? It is part of the Moslem creed that men of all other creeds are inferior, and the Christian races in the country have always been treated as such; and now that the Armenians have sought for some equality of rights, for greater freedom from oppression and injustice, and for the protection of person and property, the Turks have sought to crush them. . . . They have been killed because it is a work of merit to remove unbelievers from the face of the earth." "It is estimated that within the limits of their mission field more than 15,000 persons, perhaps 20,000, were killed during the recent massacres, and many of the bodies of the victims were horribly mutilated." "Another element in this crusade . . . is to compel men to accept the Mohammedan faith. . . . In this crusade Christians, even before they were plundered, often voluntarily offered all their property on condition that their lives might be spared, but after being despoiled of their goods they were told that the only condition on which they could be spared was to accept the Moslem faith." "It is estimated that there have been more than 15,000 forced conversions to Islam in this district." "The physical suffering about us, the suffering from cold through insufficient clothing and from lack of bedding and fuel, touch our hearts most deeply; but multitudes of these poor people say that this suffering is nothing in comparison with the agony of spirit which they experience in living such a life of hypocrisy and in apparent denial of the Saviour who bought them. Many of them declare that they would welcome death joyfully, even if accompanied with torture, if their families could first die, or if they could be sure that they would be saved from the clutches of the Turks and Kurds." "Since the Inquisition the world has seen no such persecution as the present. Christianity is threatened with extinction in the land of its birth, and in the very presence of the Christian world." "It is not as Armenians we have suffered, but because we are Christians." "We do not ask for armed intervention, but for the exercise of such a moral power by the nations as shall free the poor Christians from this intolerable yoke."

Dr. Parkhurst and Mr. Dole

The Rev. Charles H. Parkhurst, D.D., recently preached a sermon on "The Modern Prophet," which has been published by request; and the Rev. Charles F. Dole, pastor of the Unitarian church at Jamaica Plain, Boston, has recently published an article on "The Training of Candidates for the Ministry." The two in certain important respects are much alike. The main position of Dr. Parkhurst is that Paul was the prophet that he was because he had had a vision of God. He spoke as one who had seen and experienced, rather than as one who had learned about God in the schools. He was not a product of theological training, but of a profound spiritual experience; and the inference is that the preacher who will do the best work to-day will be the man who has the profoundest experience of the reality of God and of the Christian redemption. What is needed is seers rather than scholars. He does not minimize the value of careful scholarship, but exalts the importance of the religious experience. From a different point of view and by an entirely different method, Mr. Dole comes to much the same conclusion. He pleads, not for less thorough theological training, but for that which is broader and more sympathetic with life. He would do away with the theological seminary as such; would have students for the ministry, if they had to choose, know science and history, especially modern history, rather than Hebrew and Greek and the records-exhausting controversies of the early Church. He would have professors of theology in the universities, because theology is the highest of all sciences, and would have candidates for the ministry trained in the universities where they will be daily compelled to bring their theories to the test of the life through which they are passing. His point is that religion is a living reality; that in order to preach it ministers must know it as it is to-day in its relations to the life of the world. He does not make light of scholarship, but pleads for a broader scholarship. He claims that other men may be specialists, but that the preacher must know how to apply the truths of religion to all the various departments of life. Both Dr. Parkhurst and Mr. Dole agree in their emphasis upon what possibly we may call "the continuous revelation" and the necessity of individual experience, and in their assertion that knowledge of what is occurring in these days is more important to the minister of religion than of Greek and Hebrew and of the interminable debates over long-forgotten theological theories. Both of these pamphlets are suggestive and helpful. There is danger, no doubt, that a certain class of young men without patience for thorough work may be tempted to use them in justification of some easy way into the Gospel ministry. Such should remember that the lines of thought emphasized by these two writers carefully carried out would require quite as much and as long training as the usual course in our theological seminaries. They are not pleas for less work, but strong appeals for a more diligent, comprehensive, and thorough preparation of those who would be religious teachers.

The Free Church Congress

The Free Church Congress of Great Britain was organized in 1892. It is composed of most of the Nonconformist denominations of that country. Its inspiring spirit and great leader is the Rev. Dr. Alexander Mackennal, whom many Americans will remember as the Secretary of the International Congregational Council of 1891. The fourth annual meeting of the Congress has just been held in Nottingham, England. About nine hundred delegates and guests were in attendance, and the number would have been far larger had there been a building in the city suitable for larger gatherings. The object of this Congress is to unite the various Nonconformist bodies in the work which all have in common, and especially for more efficient co-operation in the cause of Disestablishment. There is a National Congress, and the whole country is organized into smaller "Nonconformist Councils" representing counties and cities. The body is steadily growing, and it represents quite as many of the Christians of Great Britain as the Anglican "Convoca-

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tions." The President of the recent Congress was the Rev. Hugh Price Hughes, the leader of the great Wesleyan Mission in London. The preacher was the Rev. J. H. Jowett, successor to Dr. Dale in the Carr's Lane Chapel at Birmingham. The sermon, the address of the President, and the various other addresses all seem to have warranted the statement that a new era in the history of Nonconformity is opening. The English Dissenters are closing their ranks, and showing to the world the power of a united and compact Christian body. There is unity among them without uniformity. They are beginning to realize some of the blessings of a united church.' The paper on "What Federation is Doing" will perhaps interest our readers more than any other. It shows that "The Councils" now have associated with them at least 7,500 churches, and a membership of more than a million. By the adoption of a parochial system in which various churches unite, many beneficent results have been achieved. In some cities united "missions" have been held, as, for instance, in Birmingham, in which over one hundred and sixty churches and missions co-operated. The city was divided into eighteen districts, and from ten to fifteen thousand people were gathered every night in the meetings, while about fourteen hundred confessed conversion. Another result of the co-operation is the prevention of wasteful competition such as is seen in the starting of churches where they are not needed, and the maintenance of services where only rivalry is possible. Another result has been united effort against public evils, as gambling, music-halls, and saloons. Still another result has been federated civic work, in which the whole force of the Free Church sentiment has been brought to bear in favor of liberty of religious opinion, especially in its relation to the School Boards. These are samples of what has already been accomplished, and show that we do not need to wait for harmony of opinion on doctrinal or ecclesiastical principles before practical Christian union begins. Every student of the religious life of our time ought to examine with care the history of the rise and growth of the Free Church Congress.

Resignation of Theodore C. Williams

When Dr. Henry W. Bellows closed his remarkable ministry in All Souls' Unitarian Church in New York, the opinion was freely expressed that few positions would be harder to fill. The church chose as his successor a comparatively young man who had had a brief ministry in Massachusetts. This was the Rev. Theodore C. Williams, a graduate of Harvard, who had also studied at Andover—a man who was a Unitarian, and yet more a Christian than a denominationalist. He entered upon the work, and has carried on the ministry with distinguished success until the present time, when he has notified his congregation of his intention to resign his charge. The only reason given is his desire for a period of prolonged study "as a layman." Mr. Williams is a man of singular spirituality and sincerity of nature. He has won a large place in the hearts not only of his own denomination, but of members of other churches as well. He has not been a controversialist, but he has been an earnest and aggressive Christian devoted to the upbuilding of men in the spiritual life. Possessed of rare literary gifts, his contributions to the press have been numerous, and always characterized by the same fine qualities of sincerity and manliness which have distinguished his ministry. Such men cannot long be allowed to remain in retirement, and as soon as he is ready other fields will surely demand his service and his message.

The Council of Seventy

This is an evolution from the American Institute of Sacred Literature. The object of the new organization remains the same as of the old. The Council is divided into three chambers, one devoted to Old Testament studies, one to New Testament studies, and the third to Biblical Theology and Comparative Religion. The executive work is in the hands of a Senate, whose membership includes the President of the Council, masters and scribes of each of the three chambers, and three trustees. President W. R. Harper, the founder of the Institute, is the President of the Council. It is desired to unite in these studies all evangelical Christian schools of this country and Canada. Every effort will be made to carry out the plans in a broad and comprehensive way. It is expected that not less than $10,000 will be expended during the coming year in the furtherance of the project in its various departments. There will be summer schools, prize examinations in many colleges, and reading guilds. In 1895 it is said that about ten thousand persons received instruction through the Institute. As an indication of the way this Council of Seventy will work, we will enumerate a few of its leaders. Among the members of the Old Testament chamber are Professors Willis J. Beecher, Edward L. Curtis, Samuel L. Curtis, O. H. Gates, F. K. Sanders, and many others equally eminent. Among the members of the New Testament chamber are Professors George H. Gilbert, E. D. Burton, Shailer Mathews, James S. Riggs, and Wilbur F. Steele. In the general chamber, which will study Biblical Theology and Comparative Religion, are Professor George S. Goodspeed, Dr. J. H. Barrows, Professors E. T. Harper and W. D. Mackenzie. The number of persons availing themselves of the advantages of the American Institute of Sacred Rhetoric show that this more careful and complete organization is probably abundantly justified. Everything that President Harper takes hold of seems to go, and we have no idea that this will be an exception.

Congregational Church Union

This is the name of what is practically a new society in the line of aggressive church work on the part of Congregationalists of urban and suburban Boston. Its President is the Hon. S. C. Darling, of Somerville, and its Vice-President Mayor Henry E. Cobb, of Newton. Its Board of twenty-seven directors represents both the city and suburban churches, and is composed of both ministers and laymen, selected with a view to their ability to advance this particular form of service. This society "does not propose to reconstruct Boston Congregationalism, or to establish many new churches." "It perceives that the chief defects of the denomination locally have been ultra-independence and lack of effective co-operation in caring for territory near at hand." It is neither a Home Missionary Society nor a City Missionary Society, but something which will undertake to do for the larger Boston what the Home and Foreign Societies are trying to do for the rest of the world. Its object will be to co-operate with the local churches, unify them, and make it possible for them to move more compactly together in the various forms of Christian activity in which all are equally interested. The opportunity of such an organization is very great, as is also its danger. The opportunity is evident, the danger insidious. If it can be operated so as to exert a beneficent influence, it will be a great blessing; if in any way it comes either directly or indirectly to usurp authority, it will result in injury to the churches. Congregationalists have purchased their liberty at too dear a price to be willing easily to surrender it. We have no thought that anything like usurpation of authority will be attempted by the leaders in this movement, but Congregationalists are as liable as any others to feel a kind of ownership in the institutions which they operate, and we speak of this peril, not because we believe it is near, but because it is one which should be carefully and constantly guarded against.

Brief Mention

A Chinese Young Men's Christian Association will soon be formed in Pittsburg, through the labors of Amen Jung Kin Chun, an intelligent Christian Chinaman.

The Rev. C. T. Weitzel has accepted the call of Plymouth Church, Brooklyn, to be its Assistant Pastor. He has been Acting Assistant Pastor for about a year and a half.

Among the oldest religious newspapers in the country is the "Christian Leader" (Universalist), which now begins its sixty-sixth volume in the modern form, as a journal of sixteen pages, and with new type. Amiable in spirit and well edited, with an all-round range of interest, the "Leader" is an excellent type of denominational journalism.

The pastorate of the Rev. Dr. Ecob in the First Congregational Church of Denver opens most auspiciously. Crowded audiences greet the new pastor; the prayer-meetings are full, and the Sunday-school has more than doubled. The church is rather far down-town, but occupies a position of great influence, and is already realizing the wisdom of its choice of Dr. Ecob as its pastor.

Much interest is already being excited by the approaching meeting of the Methodist General Conference. One of the questions attracting most attention is the admission of women as lay delegates. Indications are that the sentiment in favor of their admission is gaining ground in the Church. It is even predicted that it will pass the coming General Conference by a two-thirds vote. The advocates of this measure are tireless and confident of success.

The farewell to the Rev. David N. Beach by the city of Cambridge on his leaving that city for his new pastorate in Minneapolis was unique, and a worthy tribute to a noble man. The whole city, without regard to denomination, with the representatives of Harvard College at their head, bore loving witness to the tireless fidelity and consecration of one whom they well call their "Citizen Pastor." Such a testimonial must have been full compensation for much misunderstanding and sometimes criticism of the splendid fidelity of Mr. Beach in his warfare against unrighteousness.

As yet there is nothing new to report in the condition of things in the Salvation Army. Mrs. Booth-Tucker, who, with her husband, is to have the command of the Army, has just reached this country. Mr. Booth-Tucker will follow at once. The probability is that the Army itself will proceed along about the same lines as in the past. In the meantime Commander and Mrs. Ballington Booth are quietly continuing their work, and "Volunteers" are flocking in large numbers to their standard. They have taken a dignified position, and rightly refuse to be drawn into controversy. Their chief danger is in the way of too rapid growth.

In view of the extreme and unabated suffering in Armenia and the loud appeals for help, the Rev. Frederick D. Greene, a missionary who has recently returned from that country, has consented to give lectures in behalf of the relief work, which has now been established in fifteen centers, but is greatly hampered by lack of funds. By birth, residence, and travel in Turkey, Mr. Greene is peculiarly qualified to give a clear, graphic, and powerful presentation of the situation. He is provided with a fine set of stereopticon slides and Oriental costumes. He speaks from accurate personal knowledge, and is already well known as the author of "The Rule of the Turk," a revised edition of "The Armenian Crisis," which has created great interest both in America and England. Churches, societies, and individuals who will co-operate in arranging for lectures should write at once to Mr. Greene, Secretary of the National Armenian Relief Committee, 45 William Street, New York.

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Books and Authors

Mr. Gladstone's Edition of Bishop Butler's Works[1]

It is said that the attention of David Hume was called by Lord Kames to Bishop Butler as being a man of remarkable metaphysical quality, whose opinion in regard to his "Essay on Human Nature" he would be interested in considering; but that Hume on further inquiry did not, for some reason, think it worth his while to make the acquaintance. These two men, contemporaries as they were, Hume having been born in 1711 and Butler in 1692, represent the two most fundamental opposites of intellectual character. No one will have any question that Hume serves as in a way the standard-bearer of the so-called philosophy of sensation. The lineage did not begin with him, for it is very ancient, and it reaches down to our day. But its modern disciples put their colors in his hands as having specially formulated its fundamental principle, and the most popular modern member of the company has written very loyally his biography. It is not quite so well understood that Butler is a representative of what we were in the habit, a few years ago, of calling the transcendental school, in which, however various it undoubtedly is in less significant features, Plato, Aristotle, and Bacon are, in the deeper view of them, disciples.

As with the last two mentioned, there are some features in the habit of Butler's mind which seem to identify him with the philosophy of experience. With a grasp of rational insight not so absolutely dominating as Plato's on that supreme ground of being which in Plato is called The Good, and in the Christian system is called The Good One, and not daring (to use his own phrase) to "form his notions upon reasoning from principles which are certain, but applied to cases to which we have no ground to apply them"—"without sufficient data"—he rather chose to construct his scheme of human life by study of things as they reveal themselves to observation; not questioning, however, that to a clearer vision the things which are seen by observation derive their pedigree from things which are absolute in the sphere of Reason. In this respect the mind of Butler is kindred to that of Aristotle, as is also that of Bacon.

It is time to enter a final protest against the tendency to exploit Aristotle and Bacon as being in the school of the empirical philosophy. By the make as well as the early practice of his mind Aristotle was led to construct the scheme of nature in the light of observation; but he had not spent eighteen years of his prime of manhood under his great teacher without learning Plato's main truth, and he no less truly found the supreme form and efficient cause of man as the crown of nature in the eternal good, which, itself ever at rest, draws the universe in eternal movement to itself. Little other can be said of him than that he completed the system of Plato in placing it in more truthful relation to the finite. As for Bacon, notwithstanding his well-known protest against the Aristotelian philosophy, mistaking as he did the abuse of that system at the hands of much mediæval thinking for the system itself, he was eminently akin in mental habit to Aristotle, with less logical acumen, far more discursive in observation, more exuberant and fertilizing in imagination, and with a mind instructed in Christian truth.

In the conception of all three of these men, while the realities in the midst of which man has his being are, in their view, disclosed by the senses, and mind is enabled only thereby to find the immediate laws of movement, the ground of all finite being is an Eternal Intelligence. In the case of Butler this Intelligence is interpreted in the terms of the Christian revelation, and becomes mainly theological. The same is true of Bacon; but, while with Butler the aim is ethical, the object of Bacon is to emphasize the findings of observation in order that he may formulate and emphasize the methods of science. The aim of Aristotle is Philosophy, and his masterly science is in its interest. In the ultimate classification they are alike in the line of the greatest master of human thought, outside of Jesus Christ, who interprets the seen by the unseen and holds the universe in the parentage of eternal goodness.

The issuing of a new edition of Bishop Butler's works from the Clarendon Press over the name of Mr. Gladstone is significant in several important ways. It indicates the passing of the impression that Butler is out of logical relation to the attitudes of inquiry in our generation. We have been hearing it contended in an easy-going way that, for one thing, the fifteen Sermons on Human Nature had been set aside by the evolutionary theory as applied to ethics. If the various active principles of human sensibility, such as compassion, sympathy, affection, benevolence, are but successive stages into which are transformed the instinctive tendency to survive until is reached, as a resultant stage, that sentiment of satisfaction in what avails in helping survival which is called conscience, there can be no further use for a system which, like Aristotle's and Butler's, makes conscience a sovereign judge of what nature is in the programme of a supreme and rational order. Mr. Matthew Arnold may well say that it is incompetent for Butler to construct by a regulative conscience the ideal of man as part of a projected scheme of things from studying the intimations of the broken fragments we find of him. But he must say the same of Aristotle, whose method is identical with Butler's. It is doubtful, however, whether, in strictest though unheeded logic, he must not challenge Cuvier when from the mutilated fragments of the hoof of a palæotherium he constructs the type of an animal which moved in majesty amid the fauna of a world he had never seen. Who does not know, in awful disgust, of a kindred habit of criticism moving amid the sanctities of the great world of art and literature, which thus banishes ideals and "takes things as we find them"? But until the generation of mankind has concluded that, whatever be the modicum of truth in regard to evolution, the evolution does not follow, in the structure of the human species, an aboriginal scheme in the eternal moral intelligence, Butler, with Aristotle, will never be out of date in undertaking to find from the study of man as he is what he ought to be in the order which, however we cannot deduce it, produces (either through creative will, as Butler says, or by attractive form, as Aristotle says) all the forms which people the finite universe. We hail the work of Mr. Gladstone—*sero redeas in cœlum*—as reasserting the privilege of Butler amid the undue assurance of modern sensism.

As for the more remarkable work of Bishop Butler on "The Analogy of Natural and Revealed Religion with the Constitution and Course of Nature," if one will rightly apprehend the exact range of Butler's argument, the appositeness of the treatise to our time is doubtful only in the hands of the same empirical school of so-called philosophy. Who can doubt that, in case a Divine Being is confessedly the author of the system of nature, and the methods of procedure in the alleged sphere of religion, natural and revealed, are found to be only those which are discoverable in the system of nature, the system of religion, natural and revealed, cannot justly be rejected as being from God, and being credible as being from him, on the ground of those methods of procedure? Yet it is for such reason that it has become quite common to represent the "Analogy" of Butler as having no longer any place in living thought. It is well, therefore, to have some person of the representative character of Mr. Gladstone to come forward in behalf of a generation the much larger portion of which believe in the existence of a personal God as the Author of nature (despite any doctrine of evolution, which doctrine at most sets forth only a method of that Author of nature), and reclaim for them and for the growing progeny of Christian faith this great teacher who has done so much to

> Justify the ways of God to men.

Certainly, scarcely any work of English theological thinking has been more serviceable to high religious life than Bishop Butler's Analogy. The man himself, living amid the cheerless deism of the first half of the eighteenth century, was alike in work and character a prophet of a better day. Son of a Dissenting clergyman, he carried a devout and evangelical spirit into the English Church, and was one of the men, contemporary of Wesley, Romaine, Grimshaw, Venn, and many others, who in the Establishment wrought with men in the Nonconforming churches as together authors under God of the new Christian England and Christian America. His vigor of spiritual blood was in the great awakening which is marked by the names of Coleridge and Arnold and Newman and Keble and Maurice, and with the great laymen in the wider work which is flooding the life of all English-speaking people. The heart of the great Christian scholars of New England has been fed upon it. Virtuous in a dissolute age, a thorough believer in an age of deism, humble, modest, and reverent amid the profaning of sacred things, a faithful, wise, and unselfish prelate over a clergy which was venal and worldly, a brother to the poor, the unfortunate, and the wayward, his Sermons on Human Nature, his Analogy, and his charges to his clergy—only the translation into words of his own deep conception of what human life means in relation to the eternal life of God—can never be out of date in any generation of responsible men. One feels almost outraged by the flippancy of so-called scientific men who have thought to rob human need of such a teacher. It is quite possible that others may appear who will restate in forms more congenial to modern habits of conception what Bishop Butler has said in this one of the world's great books of power.

> But no man living now
> On the wide earth would dare to fight with them.

We salute the day which witnesses the sagacity of the revered sage in thus opportunely reclaiming for him his true place, and

[1] *Joseph Butler. Complete Works.* Edited by the Rt. Hon. W. E. Gladstone. 2 Vols. Macmillan & Co., New York. $7.

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the vigor of hand by which it has been done. We could have wished that the venerable editor had added, out of the stores of his learning, echoes of kindred thought from other minds for illustration. We are grateful for the explanatory notes which greatly enrich the edition. It is, in two sumptuous volumes, one of the numerous publications of that remarkable publishing house which has been enriching for many years the resources of scholars in the treasures of English speech.

To-day all things are running in ways of psychology, and William L. Davidson, M.A., LL.D., based his Burnett Lectures for 1892–93 upon psychology as the immovable foundation of the theistic argument. Psychology may have in its possession the key to the proof of the being of God, but Dr. Davidson must seek further for it than the "want" of human nature. That "want" proves as easily that God is the creation of man as it does that man is the creation of God. Nor is it enough to say in definition of Person, "Personality, in the philosophical sense, means selfhood." Define selfhood. Nevertheless in the first course of lectures in this volume there is a useful piece of work done in reviewing ancient psychology, Plato, Aristotle, the Bible, Confutze, Buddha, the Stoics, the Neo-Platonists, the Schoolmen, and the Moderns. The author's faculty for order is excellent. Then follows a fine classification of agnosticism in all times, and this covers over one hundred pages—the crater of an extinct volcano. Emotional theism and Schleiermacher have scant justice done them. One might expect to find in a book called *Theism as Grounded in Human Nature* a deeper appreciation of the element of feeling in the theistic argument. This is the basis of all. The argument from design is an afterthought, yet the argument from design remains valid:

> Order universally proves Mind.
> The works of Nature discover Order.
> The works of Nature prove Mind.

Even if theory disproved anything, the theory of evolution would not affect the teleological argument, except to cast it in a new mold. To the force of the ethical argument for the being of God, Dr. Davidson gives weight. It is, indeed, the coming argument of the next century. Time will see it largely developed. After all, any history of philosophy resolves itself into an account of the attempts to prove God. So far the psychological method of treating the question is true. God is the absolute and invariable object of human belief, but an activity which must be defined other than "want" makes us sure that God is not a Brocken Specter. It were as reasonable to say, *Timor fecit deos*. It may be questioned seriously whether, in spite of all Dr. Davidson's criticisms, Schleiermacher with his "God-consciousness" was not on the right road to the apprehension of the existence of God. Three lectures are given to the discussion of ethical theism. This division of the subject seems to us unscientific, because ethics falls into either intellectual or psychological theism. The acute criticism which Dr. James Martineau made upon Thomas Hill Green and the extreme Hegelian theory put forward in Dr. Green's "Prolegomena to Ethics" is repeated here with approval. The comment upon Butler's later definition of conscience as, among other things, "a sentiment of the understanding," the author observing that Bishop Butler used the word *sentiment* in "its popular meaning of intellectual apprehension or opinion, not in its philosophical sense of higher feeling or emotion," is, we think, open to question. We believe that Bishop Butler meant to say that conscience in its last analysis is a "higher feeling or emotion." In this adytum of "higher emotion" resides the "categorical imperative." Reason guides and forms the conscience, action strengthens and clarifies it, but at the bottom it is precisely that "higher feeling" of the relation of person to Person which Bishop Butler discerned. Moreover, a careful psychology confirms this, and demonstrates that neither egoism nor altruism can furnish a firm basis of ethics, but what we may call totalism does.

> But greatness which is infinite makes room
> For all things in its lap to lie.
> We should be crushed by a magnificence
> Short of infinity.
>
> We share in what is infinite; 'tis ours,
> For we and it alike are Thine.
> What I enjoy, great God! by right of Thee,
> Is more than doubly mine.

Faber here intuitively touches the foundation of the ethics and ethical theism of the future. The Scotch intellect, like the German, is more at home in criticism than in construction. Readers will find that Dr. Davidson's book is especially useful in its historical critical portions. His scope is comprehensive, but his style is diffuse and somewhat dry. (*Longmans, Green & Co., New York.*)

Mr. W. T. Hornaday is a famed naturalist and taxidermist, a great traveler, and an entertaining writer. *The Man who Became a Savage* is written with a strong moral purpose and with the avowed design of letting the writer have his say about crying evils of the day. No doubt it detracts from the story to find here and there a diatribe against the Wilson tariff bill, or the wickedness of refusing the ballot to women, or the corruption of the courts, or the abuses of drinking, but the author is always lively and original. The hero of the story is so disgusted with the failures of civilization that he plunges with his wife into the interior of Borneo, where he finds a race of natives who, though "head-hunters," are truthful, honest, chaste, and know not the taste of liquor. He aids them to repel the insidious attempts of white men to introduce civilization and liquor, and lives with them as an honored guest. The villain of the story is a rum-selling trader, whose attempts to corrupt the natives are punished by confining him in a cage and letting him drink himself to death. The book is a queer mingling of adventure, story, and aggressive argument. It has no literary pretensions, but the special knowledge and the striking personality of the author give it more interest than one might suppose from the plan of construction. The illustrations do not add to the attractive qualities of the book. (The Peter Paul Company, Buffalo.)

The late George Augustus Sala was one of the most industrious and successful of English special correspondents and leader-writers. His connection with the London "Telegraph" lasted for more than a generation. Mr. Sala in his professional work went to nearly every part of the globe. He knew almost every one in theatrical and literary circles. Naturally, his *Life and Adventures* is crowded with amusing reminiscences and odd happenings. Like its author, it has no great moral weight or serious purpose, but it rarely fails to entertain. Sala was a frank egotist, but not an offensive one. He gives us much trivial personal gossip, but the reader soon acquires a friendly, personal sort of feeling for the author which helps maintain the interest to the last of the two large volumes. Sala was a Bohemian by nature, but his early acquired love for hard work made him self-respecting and even studious. His taste is not always above reproach, but he is always, as a writer, genial, companionable, and full of anecdote. The worst fault of taste in the book—one which is really unpardonable—is the author's off-hand account of the disreputable row which led to his disfigurement. It was an affair of which the less said the better, and if it were necessary to mention it at all, it should have been done in a different way. (Charles Scribner's Sons, New York.)

The Age of Hildebrand. By Marvin R. Vincent, D.D. (The Christian Literature Company, New York.) This is the first to be published of the forthcoming series, "Ten Epochs of Church History," in which it is chronologically the fifth. The period covered is about two hundred and fifty years, dating from the rise of Hildebrand to influence under Leo IX., in 1049. As the age of the Crusaders and the Schoolmen, distinguished by the rise of the Inquisition on the one hand and the Universities on the other, it is a period of rich interest. The special theme to which Dr. Vincent confines himself is the evolution of the Hildebrandian theocracy, according to the theory of papal absolutism, to which he as Gregory VII. gave definite practical embodiment. Dr. Vincent's name guarantees his work. For such as use it as an outline to fill up with study of details a convenient bibliography is added. As illustrating the spirit in which Dr. Vincent has treated a theme especially obnoxious to Protestant critics, we note this among his concluding remarks: "Not a few things popularly supposed to be peculiar to Romanism may be detected under other forms in Protestantism."

Messrs. G. P. Putnam's Sons (New York) have begun the publication of a new edition of the *Works of James Fenimore Cooper*, in a form which is to be highly commended from the standpoint of both taste and utility. The Mohawk Edition will be complete in thirty-two volumes, rather large in size but very comfortable to the hand, printed from a very clear type, well made, and furnished with illustrations. Each volume is to contain a frontispiece illustration, with a vignette upon the title-page. Altogether this promises to be a thoroughly satisfactory edition of an American novelist who, amid all the changes of taste in fiction, still holds his own, especially with young readers.

Literary Notes

—A George Eliot memorial library is to be erected in the novelist's native town of Nuneaton, Warwickshire, and Americans are to be asked to contribute to the funds for its erection.

—All the money for the beacon in memory of Tennyson has been subscribed, the monolith for the shaft has been successfully quarried in Cornwall, and the monument will be set up in the fall. Of the $4,750 subscribed, $1,250 came from the United States.

—Another edition of "The Compleat Angler" is announced. Mr. Le Gallienne is to be its editor, and Mr. John Lane its publisher. The editor is responsible for the new biographies of Cotton and Walton, besides copious notes. There seems, says the "Critic," to be no end to the editions of this famous book, but up to the present there is none better than that edited by the late James Russell Lowell.

—Macmillan & Co. have in press a work which, under the title "Brother and Sister," comprises the letters that passed between Ernest Renan and his sister Henriette during the crucial period of Renan's life. The correspondence is preceded by an exact reproduction of the Memoir of Henriette Renan written by her brother for private distribution just after her death. Both Memoir and Letters are translated by Lady Mary Loyd.

—Mr. Hall Caine is at present living in Greeba Castle, in the Isle of Man, busily engaged on his new novel. The "Critic's" London correspondent says that "the title, which is at present a secret, will be of the brief and comprehensive character which has marked the nomenclature of all his later tales. It will also appeal to the religious reader—forcibly also to the Nonconformist's conscience. It is above all things striking and well-designed for a title-page."

—Mrs. Tyndall is said to be making good progress in the preparation of her husband's biography. She has at last systematized the enormous correspondence at her disposal, and has put most of her other material in order. The book can hardly be expected, however, for a year or more. Tyndall's fascinating "Glaciers of the Alps," which has been out of print for a long time, is soon to be reissued by the Longmans. Mrs. Tyndall has written a preface for it.

[For list of Books Received see page 637]

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For the Little People

The Crocus's Bonnet

By L. E. Chittenden

Words failed our rapture to express—
'Twas worthy of a sonnet:
The crocus in her gown of green,
And dainty Easter bonnet.

The robins sang, the sunshine danced,
The brooks with merry greeting
Did homage to the crocus sweet,
All ready for her meeting.

Her bonnet tied beneath her chin,
The sight set hearts a-bobbin';
"I never saw a sweeter thing,"
Quoth jolly Master Robin.

Little Madam's Easter Eggs

By Mary Reynolds

Little Madam is not yet six years old, but her stately title comes from her being so demure and so fat and comfortable-looking, and from having such "lint-white locks." Then, too, her smile is what nurse calls "gumical," those new second teeth taking a very long time to show themselves; and the baby teeth grew tired of hard work and came out, making soft foods very comforting. Perhaps a bad habit of sucking her left thumb has something to do with it; at any rate, mamma thinks so, and is trying to help Madam to give it up.

Last Easter-time Madam was greatly excited, because she had heard that all the children of the land were invited to roll their colored eggs down the hills in the White House grounds—"Mr. President's back yard," as Madam calls it—and she felt very sorry for the children who live too far away to accept such a kind invitation. Of herself she felt sure; was she not right there on the spot? Nothing could happen but rain, and Madam always preferred to look on the sunshiny side of things.

Privately mamma felt a little doubtful; for sometimes, though Easter skies are clear and flowers in bloom, the grass is too damp for fat little bodies to roll over and sit upon. But Madam thought only of her pile of eggs that her appeals had produced from kind friends, to say nothing of Cook, who sat up half the night making a dozen bloom in colors that outvied the rainbow tints. Mamma thought the prettiest painted ones too beautiful to be spoiled in an egg-roll; so she and Madam visited the child's hospital with a basketful, and Madam trotted from cot to cot, leaving an egg behind; wishing so prettily that each child could come and roll on Monday that they all thought her very nice indeed. The most suffering child of all had an egg for each hand.

But Easter Sunday the sun sank behind black clouds; the rain poured down by bedtime, and little Madam cried herself to sleep; even her thumb was tied up, and could not be had for consolation. Monday morning was beautifully clear; but Madam's honest little tongue had to own that the ground was "skwushey," after an experimental walk in her own yard.

Everything grew hopeless. Mamma's aching head would not let her stir. Nurse's tooth caused such pain and swelling of the face that outdoors was impossible for her; and Madam felt really alarmed, for she looked suspiciously on swellings in general. Her "other mump" might come back at any time, as she had had it on only one side of the face last winter, and thought it too doleful a complaint to wish for a return. Past the house went crowds of happy children carrying baskets of luncheon and hard-boiled eggs. "Just like a picnic," thought poor Madam. "Please, mamma, can't I put my thumb in?" She plead so dolefully that mamma nearly cried to refuse even that pathetic request, and wished her headache would stop for even half an hour.

At midday came papa, and in Madam's wrap he bundled her, and into a big basket went the eggs, and, though mamma insisted "that child must not sit or roll on the grass," at any rate Madam would see the "party," and be in it some. Her heart beat excitedly as they went through the big gates and saw more children than one could count, while policemen stood about to keep the boys from being rough, to return lost children, and do many kind things. Solemnly a child on top of a little hill would start an egg down, then, like Jack and Jill, "come rolling after," while another and another followed. Sometimes, too, like Jack and Jill, they almost broke their crowns; but nearly every one was good-natured, and if some little one was hurt, he made out he was "too big to cry," and went bravely ahead. They looked comical as they rolled, legs and arms flying out like windmills.

One nice little Irish girl Madam recognized by her red hair and happy laugh. She was the daughter of the big policeman who guarded their street, and whom Madam feared more than anybody she had ever seen, though his little daughter did not. She was a cousin of Cook's, and had told Madam all about it. But now she felt a trifle out of it all, having rolled her last egg, though she laughed out heartily and did what she could to help the others have fun.

There was something so hearty in Reddy's laugh, and her good-natured freckled face wore such a cheerful smile, that the other children were quite pleased when Madam offered her eggs, very politely indeed, and Reddy said, "Indade, an' it's pleased I am," in the most cordial way; while she rolled those eggs, and herself after them, in a manner entrancing to behold. Madam quite held her breath several times, until she saw that red head untangle itself from a number of legs and arms and other heads, and rescue the egg that had gone before. One funny little colored girl was Reddy's rival. She had just come with a whole basket of eggs, and the races they rolled were truly exciting.

When Madam's biggest purple egg won ahead of Captolia's "calico-printed" one, she felt too overcome to speak, and appreciated Reddy's thoughtfulness in bringing her that egg to eat then and there, with a pinch of salt.

Remembering that mamma did not approve of hard-boiled white of egg, Madam felt doubtful; but papa said, "Go ahead," and she nibbled away daintily, thinking it the best egg ever eaten—watching in astonishment to see how many eggs the hungry Reddy could possibly eat at a time, but too polite to ask. In fact, no other entertainment having been provided for this party, eating eggs seemed as important as rolling them, and Madam felt really badly that she was obliged to stop so soon.

All around her boys were "picking eggs," that is, knocking the broad end of one with the small end of another, and whoever had his egg broken first gave it up, and from his basket got another. Papa said he used to do that, too, when he was a boy, and he enjoyed seeing it very much.

So many children! More and more came, and very few went away. It was said that some had walked, or come in on the cars, from all over the city. Madam could not help thinking, "Some in rags, and some in tags, and some in velvet gowns," but they were there. Not many in velvet coats rolled, though, like Madam, they all wanted to do it; but their mammas were too prudent to allow that.

Then the Marine Band came, and Madam, who was beginning to feel a little tired, grew excited again; and as for the children, they rolled twice as well to the music as without it.

And the President and ladies and gentlemen came out on the back porch, and the President's children, too. Papa said he was sure they were disappointed because they could not roll; and Madam thought she had the best time of it right down in the middle of it all. And when it was time to go home she trotted off, tired but happy, thinking it the nicest "picnic tea-party" she had ever been to.

And papa told her that if mamma said "yes," she should invite Reddy to come for an hour later in the week and roll the rest of her Easter eggs in Madam's own yard, which had a nice little hill in it. Of course he meant if the grass was dry; but the sun shone so bravely for several days, and the air grew so warm, and mamma did say "yes," that Madam and her "bestest little girl friend" were taught by Reddy how to roll after Easter eggs. It is true, Nurse tried to keep shawls spread out, which took away half the fun, because Reddy thought it "babyish."

Madam felt a little bit as she had done when coasting down a hill in front of papa, and shut her eyes tight to keep herself safe and steady; but she came to the bottom surprisingly soon and unhurt. Once she cried a little because Reddy tumbled so hard against her that she took her breath quite away; but Reddy laughed so good-naturedly over her own bump that Madam felt ashamed to be cross, and carefully timed her roll when Reddy was already down instead of just starting.

Her "dear little friend" could not roll her little fat body over but once, and then she would slide down, to Reddy's great amusement; once she stuck, and Madam pulled her down by her feet, and felt a little hurt that Reddy laughed. It was great fun, though Reddy soon had it all to herself, because her little companions grew tired and thought they would rather look on. Altogether, Madam decided that Easter can be almost as happy a time as Christmas.

That night she dreamed of great white mountains, down which rolled immense glass Easter eggs.

To her surprise she found Reddy and herself each inside an egg, safe and sound.

But Reddy's egg broke, and she came out like a chicken, laughing so hard that Madam woke herself and mamma up laughing aloud.

He Had Two Homes

Some dogs and some children dislike baths. I have heard some dogs howl and some children cry so hard that you would imagine that they were being cruelly abused when they were being washed. The story is told of a white poodle who appeared at the little house of a flagman on the railroad. The little dog appeared so dirty and hungry that the flagman took pity upon him, and fed him, and gave him a home in his little house. The dog seemed very contented for a week or more, and then he disappeared. After four or five days he reappeared washed perfectly clean. He settled down again in his new home for a time, and again disappeared. This happened several times, and at last he came back to his adopted home clean and white, but with a silver collar having on it a name and address. The flagman carried the dog to this address and found that the "Prince of Wales"—for that is his name—disliked being washed so much that he ran away from home to escape it. I know a little Skye who is rarely clean, and his owner says the reason he is rarely clean is because he does not dislike being washed. I wonder if that is the reason that some children get their hands and faces soiled so quickly?

If I Knew

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street.
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—*American Jewess.*

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The Home Club

The Home Unit of Education

Dear Outlook: I have been helped by you so many times, and have such confidence in your ability to counsel wisely, that I have ventured to ask your advice upon a subject which is perplexing me much. Knowing my case is not by any means an uncommon one, I am sure that many besides myself will be benefited by your reply. That you may give intelligent advice, allow me to state my condition and need.

In my girlhood I wanted an education above everything. My castles in the air always assumed the appearance of college halls, but they materialized in nothing better than a "deestrict school." I had a passion for reading, and indiscriminately devoured such books as I could borrow—I possessed none. Unfortunately for me, they were the wrong kind, and from them I obtained unhealthy, distorted views of life. I loved poetry, but chancing first upon the "broken-hearted and died young" sort, I found any other kind stale and dry. At length I met a man of broad culture, well read, and possessing the true poetic taste, who showed me how false were my ideals and how perverted my tastes.

It was not, after all, so much what he said, as what I recognized in him, which opened my eyes; for though he had had little schooling, he had a generous education obtained from the books he read. And as I saw how his reading had helped him, better qualified him for the duties of life, how he came from his books stronger, kinder, with a keener zest for living; and realized how my books made me sad, irritable, and dreamy, from which state of mind a duty or task was a rude awakening, I realized that there was a mistake somewhere.

About this time, and before I had had time to retrieve my error, I married an intensely practical man, who read his newspapers, but a book never. For some years household cares and the duties of maternity excluded reading of all sorts. Now, at the age of twenty-eight, there has come a lull in the clamor of household cares, and a little money that can be spared for books, and I turn again to the ambition of girlhood, but with very little better ideas how to attain to it than I had then. I cannot again turn to the husks; my wise friend spoiled that appetite forever. I now have others than myself to plan for. My husband's literary tastes are unformed, and a little daughter of seven must be given an impetus in the right direction. I feel that for her sake I must have the refining influence of books in my home. She has inherited her mother's love for reading, and I realize what an important factor it may prove in her intellectual and spiritual life.

She is a born naturalist; her love for and observation of all nature is surprising. Her highest ambition is to possess a microscope, her teacher having told her that through it snowflakes and many other tiny objects show marvelous beauty. From her own observation she can describe the appearance and location of the nests of most of our common birds, and an ant-hill and its occupants engross her for an hour. Realizing at the same time the wisdom necessary to direct her reading and my own lack, I turn to you, dear Outlook, for advice.

I do so want for myself and my children happy, healthy views of life. I want my home to shed a refining influence upon its inmates, and my children to grow up gentlemen and gentlewomen, whole-souled, thoroughly in love with life, and I realize that next to the influence of their associates comes the influence of the books they read.

The nucleus of my future library consists of a Bible, "The Christian's Secret of a Happy Life," Mrs. Browning's Poems, and Whittier's Poems. I can spare about one dollar a week for books; it seems little enough, and yet in the course of a year it will furnish as much mental food as I can digest.

If you will kindly give me a list of books suited to my needs, and also a list suited to children's reading, you will confer a great favor.

L. M. C.

The problem is not so difficult a one as you imagine. You know your lack, and you have an aim. These are the assurance of your progress in the right direction. Two dangers face you: the one is the attempt to accomplish all things, the other is that of narrowing your interest to meet what you think is your child's special bent. For her there is a wide field in which to learn and develop her taste and knowledge. You can keep in touch with her and be her companion by reading along the lines of her interest. Books of this character are: "Methods of Study in Natural History," by Agassiz (Houghton, Mifflin & Co., $1.50); "Up and Down the Brooks," by Mary A. Banford (published by the same house, 75 cts.); "Wake Robin," "Winter Sunshine," "Fresh Fields," "Locusts and Wild Honey," "Signs and Seasons," all by John Burroughs (Houghton, Mifflin & Co., $1.25 each); "Bird Ways," "In the Nesting Time," "Little Brothers of the Air," by Olive Thorne Miller (same publishing house, $1.25); "Microscopy for Beginners," by Alfred C. Stokes (Harpers, $1.50); "Birdcraft," by Mabel Osgood Wright (Macmillan, $3). You would find Drummond's "Ascent of Man" very helpful. The poetry of Eugene Field and of Robert Louis Stevenson would give you and your little girl much pleasure, and together with the "Tales from Shakespeare," by Charles and Mary Lamb, would be the beginning of a never-ending study. History is a fascinating study—the story of human development.

Our Enemy the Fly

Dear Outlook: It seems to some of us that The Outlook does not do itself full justice in its reply to the schoolmistress. Why is *two* million fixed on as the summer's progeny of one fly?

As The Outlook shows, "one fly may lay one hundred and seventy eggs at one time," and may do this four times in a summer. Suppose the first eggs are laid March 15, and that their descendants lay eggs until August 10.

For the convenience of calculation let us drop seventy eggs from each brood as unproductive—killed perhaps by those of us who think Beelzebub to be the God of Flies, and flies to be as much the enemy of the human race as rattlesnakes.

The children of the March 15 eggs will be able to lay their eggs April 5. The flies from eggs then laid will be able to lay April 26; these will be able to lay May 17; these, June 7; these, June 28; these, July 19; and these on August 9.

Let us hope that a hard frost or other remedial measures may then arrest the progress.

You will see that one brood laid March 15, by one fly, will be represented by $100 \times 100 = 10{,}000$ on April 5. These will be represented April 26 by $10{,}000 \times 100 = 1{,}000{,}000$. These multiplied again by 100 will be represented May 17 by $1{,}000{,}000 \times 100 = 100{,}000{,}000$.

And so you will see that these 100,000,000 will be represented, after the multiplications of June 7, June 28, July 19, and August 9, by $100{,}000{,}000 \times 100 \times 100 \times 100 \times 100$, which come to 10,000,000,000,000. To these 10,000,000,000,000 an addition must be made. For the parent is still living, and can lay four broods in all, say on the 15th of March, of April, of May, and of June. For the last three of these four broods and their increase we shall add before the 30th of August:

100,000,000,000
1,000,000,000
10,000,000

The grand, total, then before the first of September, is 10,101,010,000,000.

All this seems sufficiently discouraging to the good housekeeper.

But if she will call together her forces before the month of March is over, and explain to them that every one who kills one of these dirty, noisome creatures in March relieves the house on the first of September from 10,101,010,000,000 of flies, she will do something to clean the world of next autumn, and to improve the health and comfort of her family.

The following rules, published many years ago by the S. P. C. F., may be reprinted now:

1. We generally breed our own flies in our own houses or stables.

2. A steady crusade against flies in the house and stable will result in a very general clearance of those nuisances from those premises at the end of two years.

3. The house-fly has no more right to life than the mosquito or the tiger.

4. While we are about the business of suppressing him, it is as well to suppress ridiculous and sentimental literature about him.

Respectfully yours,
JOHN COBALT,
Late Secretary S. P. C. F.

The Kindergarten and Further Steps

Dear Outlook: I have been greatly interested in the "Bad-Eye Factory." I am glad the public is being roused on this question. We dropped the perforating from the kindergarten more than six years ago. The next thing that went was the checked drawing-books. Five years ago, when my eldest daughter was in the training-class, I took the weaving to two oculists—indeed, I took *all* of the work for their severest criticism. Contrasts in the colors of mats and strips for interweaving were condemned as severely as the perforating and fine sewing. Since that time we have used only self-tones in the weaving (shade and tint of *one* color, allowing the child to choose the color); and now in sewing, the three and four year old children use *tape needles* and single zephyr. The perforations on the cards are few and as large as this "○."

I do not believe that there has *ever* been the mischief done that some physicians fear, because the work in the kindergarten is so carefully given—so adapted in quality and quantity to the child's own manifested needs. These schoolmen can't divest themselves of the notion that the kindergarten is a school where the child is disciplined by these means. But I'm glad of the criticisms. They are needed, and will make us all the more careful.

Yours very gratefully,
A KINDERGARTNER.

Chicago.

If all kindergartners were in truth kindergartners, the schoolmen would not find so many logical causes for criticism. There are kindergartens where system is as thoroughly a a tyrant as in the worst kind of common schools. So many minutes are assigned to circle, occupation, games, and all are controlled by time, not by the needs of the children. The child is not the central thought, but the system. There are children in kindergartens to-day who will suffer for years because of the habits of inattention acquired in the kindergarten. Freedom amounts to disorder, because the kindergartner does not know the difference between the two. The kindergarten is not perfection, nor, let us hope, perfected.

To Cook Before An Audience

of bright housewives who are noting every step in the operation isn't easy. Besides, the cooking must be perfect.

Teachers of cookery know this and they use only what they can depend on every time.

That's why they all use Cleveland's Baking Powder. It never fails.

Rich Red

Blood is absolutely essential to health. It is secured easily and naturally by taking Hood's Sarsaparilla, but is impossible to get it from so-called "nerve tonics," and opiate compounds, absurdly advertised as "blood purifiers." They have temporary, sleeping effect, but do not CURE. To have pure

Blood

And good health, take Hood's Sarsaparilla, which has, first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. Its success in curing Scrofula, Salt Rheum, Rheumatism, Catarrh, Dyspepsia, Nervous Prostration, and That Tired Feeling, make

Hood's
Sarsaparilla

The One True Blood Purifier. All druggists. $1.

Hood's Pills are purely vegetable, reliable, and beneficial. 25c.

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Notes and Queries

1. Please give me some information concerning Amos K. Fiske, author of a new work entitled "The Jewish Scriptures." Who is he and where is he located? Do you regard his book as authoritative? 2. Why should not the pulpit instruct the pews in the results of modern scientific and archæological investigations in the line of the higher criticism, to the end that the people may know the truth concerning the authorship of the various books of the Bible, and also the truth concerning the theories of "inspiration," "infallibility," and the "miracles"? 3. Roman Catholicism is said by many Protestants to hold its place by keeping its communicants in ignorance of religious truth; is not this also true of Protestantism to some extent? 4. Do the best authorities hold that Matthew wrote the Gospel which bears his name? or that the Psalms were from the pen of David? 5. Are all or any of the miracles held by the best Biblical scholars to be authentic recitals of actual occurrences?

F. C. S.

1. Mr. Fiske has been for some years an editorial writer on the New York "Times." The spirit and ability of his work are commendable. We think, however, that he concedes more than is necessary to the radical school of criticism. 2. These are subjects for lecturing rather than preaching. There are ministers who do it in occasional courses of lectures, or in reading and conversation with circles of those who are interested in the subject. This we regard as very desirable. 3. We do not think this is the case among Protestants in regard to "religious truth," properly so called, as distinct from the form of stating it, as determined by philosophy, science, and criticism. 4. It is believed that Matthew originally wrote in Hebrew, but the authorship of the Greek narrative which bears his name is one of the problems of criticism. It is believed that very few of the Psalms were from David's hand; how many is a question not yet settled. 5. Yes; the miracles of healing, for instance, are pretty generally accepted as historical.

1. Please tell me your opinion of the chronology and topography of Kephart's "Chart of the Public Life of Christ." Does it represent the best (most trustworthy) scholarship as to the order and place of events? 2. What books would you recommend to one who desires to make a careful study of Scotland, its history, its distinctive characteristics, the traits and home life of the people, etc.? Please give not only the names of the histories and other books, but something as to their size, nature, and price (also publisher). H. W. B.

1. Not having personally examined it, we think we can rely on the testimony of the "Sunday-School Times" that the work has been carefully done, while the author, in his use of the graphic method, "has not insisted on absolute correctness." The "Independent" also commends it as exhibiting very effectively what is known and admitted on all hands, while not entering into critical questions. (F. H. Revell Company.) 2. Dr. John Mackintosh's "Story of Scotland," in the "Story of the Nations" series (G. P. Putnam's Sons, New York; about $1.50). "History of Civilization in Scotland," by the same (London; about $2.50). John Howie's "Scots Worthies" (Edinburgh; about $2). Stanley's "History of the Church of Scotland" (Charles Scribner's Sons, New York; about $2). Dean Ramsay's "Reminiscences of Scottish Life and Character" (Ticknor & Fields, Boston, 1861; about $1.25). The Scribners can import the foreign publications for you.

Can you throw clear light on the origin of three phrases for me? 1. "In essentials, unity; in non-essentials (doubtful things), liberty; in all things, charity." I have seen it referred to "Rupertius Meldenius, an orthodox Lutheran theologian at Frankfort-on-the-Oder," of the sixteenth century; and if I am not mistaken, Schaff-Herzog or McClintock and Strong give it thus. But in The Outlook of 13 September, 1893, you quote Cardinal Gibbons—at the Roman Catholic Congress held in connection with the Parliament of Religions—as referring it to St. Vincent Lerins, the old fifth-century father, he of the "Quod Semper" test. Is the Cardinal right or wrong? 2. "Truth for authority, not authority for truth"—the motto so associated with Lucretia Mott. I think in her "Life" it is referred to "Nicholas Hallock," who used it in 1841; Theodore Parker used it in 1842, in his "Discourse of Religion." But I have an impression I once found it in one of Lord Bacon's works.

3. "Aischulos' bronze throat, eagle-bark at blood,
Has somehow spoiled my taste for twitterings."

Mr. Thaxter—the Browning scholar of Boston—wrote it on the title-page of his copy of Robert Browning's "Agamemnon of Æschylus;" and it is probably from Robert Browning himself, but where? I have sought in vain. W. C. G.

We hope some reader can throw light on these interesting questions.

1. Can you tell me of any good book upon the establishment of the vested choirs? Not specially here, but the history of them in England. Also (2) a good work on the establishment of the Church in England. O. L. W.

1. Inquiry of those most likely to know fails to discover any. But we are told that Curwen's "Studies in Church Music," first and second series, gives much valuable information. 2. Inquiry of our correspondent by mail for more precision in the terms of his question having failed to bring any reply, we can only say that Cutts's "Turning-Points of English Church History" will perhaps be to the point.

Please give author of the best psychology designed to teach human nature for one preparing to be an evangelist? N. S.

We think the best thing for you would be Dr. Mark Hopkins's "Outline Study of Man," with the chapters on Habit and Will in Professor William James's "Brief Psychology," procurable through any bookseller.

Kindly give me a short list of books on Psychology suitable for the educating of one who knows very little about the subject. A. R.

See reply to "N. S." above.

Please inform me where I could get literature on the work of the Deaconesses. W. A. P.

Messrs. Hunt & Eaton, of New York, publish the Rev. H. Wheeler's "Deaconesses Ancient and Modern," and Jane Bancroft's "Deaconesses in Europe, and their Lessons for America," which seem to cover the ground well.

Is the book referred to by Dean Farrar in his article "The Bible and the Child," "The Bible for the Young" (Dr. Oort), published in this country as well as in England, and if so, by what house?

J. B. R.

Published by Roberts Brothers, Boston.

I am anxious to find a poem entitled, I think "Auld Doctor Mack," and beginning:

"You may search the world over,
From Delhi to Dover."

Dr. Mack is in some sort the prototype of Weelum MacLure, plus genuine Irish humor.

L. P. B.

Who wrote:

"Our bugles sang truce, for the night-cloud had lowered,
And the sentinel stars sat their watch in the sky
When thousands had sunk on the ground overpowered,
The weary to sleep, and the wounded to die."

H.

Who wrote the lines beginning:

"I hold him great who for love's sake
Can give with generous, earnest will.
Yet he who takes, for love's sweet sake,
I think I hold *him* greater still."

A. M. B.

Some time ago the poem "Jesus the Carpenter" appeared in The Outlook under the heading "Fugitive Poems." Can any one tell me the authorship of it? R. E. S.

The passage of Carlyle's asked for by "M." in The Outlook for February 15 occurs in "Past and Present" in Chapter V., "The English." G. L.

Where can I find this line:
"Ease soon recants vows made in pain"?

O. G. K.

Books Received

W. F. ADAMS CO., NEW YORK
Gardner, E. C. The House that Jill Built. $1.

D. APPLETON & CO., NEW YORK
Clifford, Mrs. W. K. A Flash of Summer.
Gissing, George. Sleeping Fires. 75 cts.

GEORGE BRUMDER, MILWAUKEE
Nehrling, H. North American Birds. Part XIII.

THE JOHN CHURCH CO., NEW YORK
Mathews, W. S. B., and Emil Liebling. Dictionary of Music.

EXCELSIOR PUBLISHING CO., DETROIT
Lawson, Minnie. Money to Loan on All Collaterals. 25 cts.

FLOOD & VINCENT, MEADVILLE
Hervey, Walter L. Picture-Work. 30 cts.

GINN & CO., BOSTON
The Adventures of Hatim Taï. Translated by Duncan Forbes. Edited by W. R. Alger.

HENRY HOLT & CO., NEW YORK
Martin, A. S. On Parody. $1.25.
Mears, Mary M. Emma Lou—Her Book. $1.

HUNT & EATON, NEW YORK
Wilbor, Rev. W. C. Beauty for Ashes. 35 cts.
Pease, George W. Old Testament History. 10 cts.

LAMSON, WOLFFE & CO., BOSTON
Emerson, Ralph Waldo. The Character of Socrates and The Present State of Ethical Philosophy. (Two unpublished essays.) Introduction by Edward Everett Hale. $1.

Roberts, Charles G. D. Earth's Enigmas. $1.25.
Lummis, Charles F. The Gold Fish of Gran Chimú. $1.50.
Sudermann, Hermann. Magda. Translated by Charles E. A. Winslow. $1.

LEACH, SHEWELL & SANBORN, NEW YORK
Pope, Alexander. The Iliad of Homer. Edited by W. J. Price. 35 cts.
Milton, John. Paradise Lost. Books I. and II. Edited by Albert S. Cook. 35 cts.
The Adelphœ of Terence. Edited by W. L. Cowles. 25 cts.

MACMILLAN & CO., NEW YORK
Mallock, W. H. Classes and Masses. $1.25.
Peacock, Thomas Love. Gryll Grange. Illustrated by F. H. Townsend. Introduction by George Saintsbury. $1.25.
The Statesman's Year-Book for 1896. Edited by J. Scott Keltie and I. P. A. Renwick. $3.
Balzac, Honoré de. La Grande Bretêche and Other Stories. Translated by Clara Bell. $1.50.
Brother and Sister. (Memoir and Letters of Ernest and Henriette Renan.) Translated by Lady Mary Loyd. $2.25.
Dictionary of National Biography. Edited by Sidney Lee. Vol. XLVI. Pocock—Puckering. $3.75.
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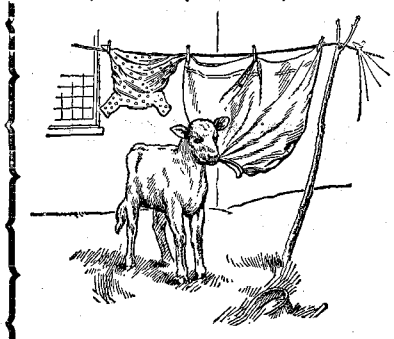

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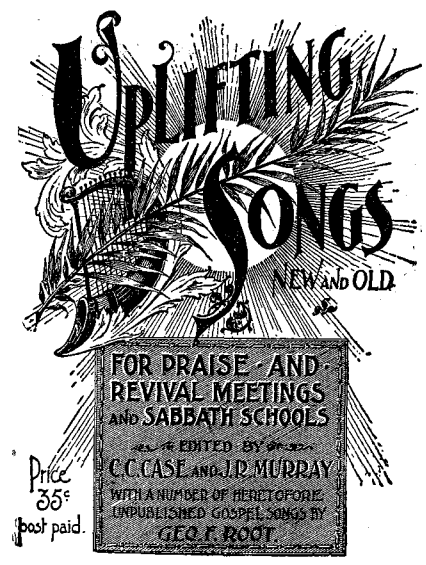
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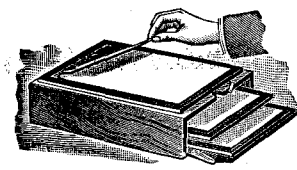

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March Necrology

March 2.—Albrecht von Stosch. Born 1818. Admiral in the German navy. Distinguished himself in the German army in the Franco-Prussian War.

March 2.—Charles Carleton Coffin. Born 1823. Journalist and author. Correspondent of the Boston "Journal" during the Civil War. Wrote several patriotic books very popular among boys.

March 2.—William Tatlock, D.D. Rector of St. John's Episcopal Church of Stamford, Conn., and Archdeacon of Fairfield County, Conn. Secretary and Assistant Secretary of the House of Bishops for twenty-five years previous to 1890. Trustee of Trinity College.

March 4.—Peter Richard Kenrick. Ex-Archbishop of the Roman Catholic Diocese of St. Louis, Mo.

March 4.—Hiram Corson. Born 1804. One of the oldest physicians in the country, and a writer on medical subjects. Was an ardent Abolitionist before the war.

March 5.—Frederick Thomas Greenhalge. Born in England in 1842. Governor of Massachusetts. Elected in 1893 and re-elected in 1894 and 1895. Was Mayor of Lowell in 1880 and 1881, and was a member of Fifty-first Congress.

March 6.—Philip J. A. Harper. Born 1824. Eldest son of Mayor James Harper, one of the founders of the publishing firm of Harper & Brothers. Was a member of the firm up to 1890.

March 8.—Henry Walke. Born 1809. Admiral in the United States navy. Had served since 1827, retiring in 1871. In the Civil War distinguished himself at Island Number Ten and in other naval engagements.

March 10.—Henry Howe. Born in Norwich, England, in 1812. An actor and a member of Mr. Henry Irving's company. Had been on the stage for sixty-two years.

March 10.—W. P. Paxson. Born 1836. Superintendent of the Southwest District of the American Sunday-School Union. The son of the Rev. Dr. Paxson who was familiarly known as "the Sunday-School Missionary of the West." Had been engaged in mission work since he was fifteen years of age.

March 13.—Robert Lenox Belknap. Born 1846. A prominent New York merchant and greatly interested in charitable and philanthropic work. Vice-President of the Presbyterian Social Union of New York City, and officer of several benevolent and religious societies.

March 15.—Charles William Schaeffer. Born 1813. Chairman of the Faculty of the Lutheran Theological Seminary at Mount Airy, Pa., and one of the most prominent and oldest of the Lutheran ministers of the country.

March 19.—Montgomery Schuyler, D.D. Born 1804. Dean of Christ Church Cathedral, St. Louis, Mo.

March 20.—George Anthony Denison. Born 1805. Archdeacon of Taunton, England.

March 21.—William Q. Judge. Born 1851. President of the American Theosophical Society.

March 22.—Thomas Hughes. Born 1823. Author of "Tom Brown at Rugby" and of "Tom Brown at Oxford." See The Outlook, page 544.

March 24.—Florville Hyppolite. Born 1835 (?). President of the Haytian Republic since 1890, when he defeated General Légitime, who had been chosen President by the National Assembly after the revolution which overthrew Salomon.

March 25.—Thomas Lincoln Casey. Born 1831. Late Chief of Engineers, United States Army. Retired 1895.

March 28.—Edward King. Born 1848. War correspondent for the Boston "Journal" and Springfield "Republican" in the Franco-German War. Author of several novels and books of sketches.

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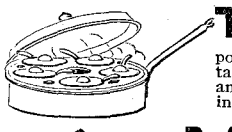

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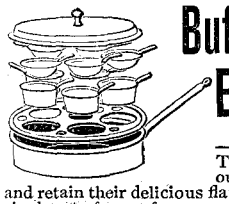

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About People

—Lieutenant André, the Swedish officer who is to attempt to go to the North Pole in a balloon, has received applications from more than a score of Swedish women who wish to join him in his perilous trip.

—Seventeen years ago, says an exchange, the Rev. Rhys R. Lloyd was working with a pick and shovel in a Pennsylvania coal-mine. To-day he is a Professor of Greek in the Pacific Theological Seminary at Oakland, Cal.

—Count Tolstoï, according to a Moscow journalist, is taking an active part in the agitation in favor of the removal of the prohibition against the use of bicycles in the streets of Moscow. He is himself an enthusiastic cycler, preferring it to horseback-riding.

—At Christiania two statues are to be unveiled within a year—that of the Admiral Tordenskjold, a hero of the Danish-Norwegian wars with Sweden in the time of Charles XII., and that of the actor Johannes Brun (1832–'90). Next year follow the statues of Ibsen and Björnsen, both, like that of Brun, in front of the new National Theater.

—Rosa Bonheur lately celebrated the seventy-fourth anniversary of her birth. She has just finished a painting representing the historical combat between two stallions to which Lord Godolphin invited his friends in 1734. The famous artist has displayed in her latest work the same power and finish which has made her celebrated as a depicter of animal life.

—A recent visit of the Prince of Wales to Brighton called out the best efforts of the local poets in preparing inscriptions for the triumphal arches. Here is one:

> To Brighton comes the Prince this day,
> So give him a right royal welcome aye,
> And one cheer more for the Princess who
> Would have come if able to.

—When Thiers was President of the French Republic, he was about to issue some important manifesto, and submitted the draft to a critical friend. "Yes," said the critic, "the matter is clearly expressed, but I miss the ease and fluency of your usual style." "Ah!" replied Thiers, "I have not worked those in yet. The ease will cost me much labor, and the fluency I shall have to drag in by the hair of its head."

—General Neal Dow, who was ninety-two years old on March 20, is remarkably vigorous. "His mental powers," says the Boston "Transcript," "have not as yet felt the touch of age, and during the late municipal campaign he wrote a series of letters for a local paper, in which he assailed those to whom he was opposed with all his old-time vigor. Last summer he traveled freely, and responded to many calls for his services as a public speaker. In the early summer he addressed a great number of outdoor meetings in Portland, and in the fall spoke to at least six thousand people at Old Orchard. During the year he wrote much for publication, and kept up his great correspondence with temperance workers all over the world."

—The "Westminster Gazette" tells of a remarkable instance of longevity in one family, which has just been published in the St. Thomas's "Hospital Gazette." Mrs. B., born 1630 (five years after the accession of Charles I.), died March 13, 1732. She was tended in her last illness by her great-granddaughter, Miss Jane C., born 1718, died 1807, and Miss Sarah C., born 1725, died 1811. A great-niece of one of these two ladies, Mrs. W., who remembers one of them, was born in 1803, and is at the present time alive and well. It will be seen from the above facts that there are three lives only to bridge over the long period between 1630 and 1896, and that there is at present living a lady who personally knew Miss C., who had nursed a relative born in 1630. The last lady of this remarkable trio is hale and hearty, and has just successfully undergone an operation for cataract.

—"Few people are aware," says the "Westminster Gazette," "that the site of Johannesburg and a large tract of the surrounding land was once bought for £350. But such was the case, and the purchaser now lies a confirmed invalid in the workhouse infirmary at Guildford. The old man seems to have had a most remarkable career, having been in the service of the old East India Company, fought in the Crimea, being seriously wounded at the siege of Sebastopol, and afterward passed through the Indian Mutiny. He then went to South Africa, where he fought against the Zulus and the Boers. Before the Transvaal was made over to the Boers he purchased for £350 some 15,000 acres of land near the source of the Crocodile, better known as the Limpopo, where he made up his mind ultimately to settle. But war broke out, and he took up arms against the Boers and formed one of the party who held Pretoria. In 1880, when the Republic was declared, he refused to accept service under President Kruger, the result being that his land, now estimated to be worth many millions sterling, was forfeited. How narrowly some persons miss being millionaires!"

—We find the following incident in the "Springfield Republican:" There was an interesting scene in Baltimore many years ago, which has been recalled lately by one who remembers it, when the two men whose benefactions that city has most cause to remember met at the same dinner party. "Which did you enjoy most?" said one of the guests to George Peabody—who, among countless gifts in England and America, founded Peabody Institute, with its superb library—"making your money or giving it away?" Johns Hopkins was observed to be deeply interested when Mr. Peabody answered slowly and candidly:

> Well, I enjoyed making money. I think it is a great pleasure to make money. And when the idea was first suggested to me that I should give money away, it did not please me at all. In fact, it distressed me. But I thought the matter over, and concluded I'd try it on a small scale. So I built the first of the model tenement-houses in London. It was a hard pull; but after it was done I went around among the poor people living in the rooms, so clean and comfortable, and had quite a new feeling. I enjoyed it very much. So I gave some more, and the feeling increased. And now I can truly say that, much as I enjoyed making money, I enjoy giving it away a great deal better.

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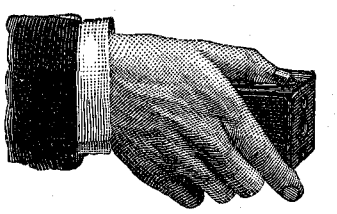

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CONSUMPTION

In Aid of Armenia

A dispatch to the officers of the Armenian Relief Committee from Phillipolis received last week says: "Distribution by Harpoot committee reaches 54,000 souls. Over 1,000 have died from starvation and exposure alone. We are supporting fifteen other centers. Need appalling. A nation is threatened with extinction." In a circular sent out by the Committee the following comment is made on this dispatch:

The gifts received thus far from all sources, both in England and in America, have been entirely inadequate, and now seem to be dwindling. Efforts have been made to throw doubts both on the deserts of the Armenians and on the possibility of aiding the wretched widows and orphans of those who perished in the massacres. All such doubts have been entirely removed by facts which are now before the world.

A responsible and efficient agency has at last been established throughout the interior. The control of all funds is, and will continue, entirely in the hands of the most trustworthy American residents and British Consuls.

The salaries of all these agents are otherwise provided, so that all the relief funds go directly to the sufferers. The latter having exhausted all their small provisions that were saved at the time of the massacres, and being enfeebled by starvation and exposure, are now absolutely dependent upon foreign aid to carry them through until warm weather, when they will be able to raise new crops with a little assistance.

Is it possible that these persecuted and helpless victims of Moslem fanaticism, betrayed by Europe, are to be allowed to starve by the generous and Christian people of America, who have been so loud in proclaiming their sympathy and indignation?

The readers of The Outlook have now contributed over $5,000 to this cause. Under Miss Clara Barton's general supervision, and through whatever local agencies are most convenient and effective, this money is now being daily expended to shelter the homeless, feed the hungry, and aid the helpless. The situation remains practically unchanged; the need is as great as ever.

THE ARMENIAN FUND

Previously acknowledged	$5,067 35
Mrs. W. H. B., New York, N. Y.	4 00
J. M., Savannah, Ga.	4 00
S. E. G., New York, N. Y.	10 00
M. E. P., Brooklyn, N. Y.	1 00
E. N. B.	1 00
J. B. F. L., Mastic, N. Y.	5 01
Friends, Auburn, Me.	5 00
A "Widow's Mite"	2 00
M. S. T., Pittsburg, Pa.	1 00
W. K., Germantown, Pa.	50
G. P. P., Perth Amboy, N. J.	10 00
F. A. S. E., Mount Vernon, Ia.	2 50
J. R. B., St. Louis, Mo.	5 00
Husband and Wife	2 00
Armenia	10 00
J. L. T., Philadelphia, Pa.	10 00
Y. P. S. C. E., First Congregational Church, Southington, Conn.	10 00
Cash, Buffalo, N. Y.	5 00
A. S. L., Brooklyn, N. Y.	5 00
M. and N. B. C., Homer, Ill.	2 00
C. H., Orange, N. J.	1 00
P.	1 00
P. P. and Wife, Brookton, N. Y.	1 00
W. B. C., Oswego, N. Y.	29 45
"Two," Marietta, O.	2 00
Olive L. Collins (age eleven), Orange, N. J.	1 42
M. W. W., North Stonington, Conn.	1 00
Miss L. D. L., Clifton Springs, N. Y.	1 00
Total	$5,200 23

Lecture by Professor G. A. Smith

The Rev. Professor George Adam Smith, D.D., Professor of Old Testament Exegesis in the Free Church College, Glasgow, will lecture at the Union Theological Seminary, 700 Park Avenue, on Tuesday evening, April 7, at 8:15, on "The Homiletical Use of the Old Testament." Professor Smith, as you will recall, is the author of the volumes on Isaiah and The Minor Prophets in the "Expositor's Bible," and also of the "Historical Geography of the Holy Land." Dr. Smith is a fine Biblical and Oriental scholar, an intense and fervid preacher, and a lecturer of great power. He was one of the greatest attractions at the last Mansfield Summer School in Oxford, and has often been Mansfield College Preacher. The public are cordially invited to his lecture. Dr. Smith will preach at the West Presbyterian Church, Forty-second Street, on Sunday evening, April 5 (Easter Sunday).

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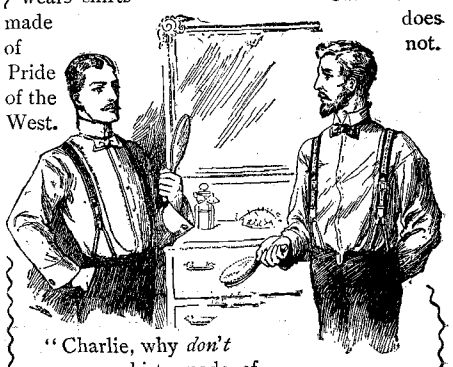

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St Paul...April 8, 10 A.M.	St Louis...June 3, 10 A.M.
New York, April 15, 10 A.M.	Berlin (Sat.) June 6, 10 A.M.
Paris.....April 22, 10 A.M.	St Paul.....June 10, 10 A.M.
St Paul...April 29, 10 A.M.	Paris (Sat.) June 13, 10 A.M.
New York..May 6, 10 A.M.	New York, June 17, 10 A.M.
Paris.....May 13, 10 A.M.	St Louis..June 24, 10 A.M.
St Paul....May 20, 10 A.M.	St Paul.....July 1, 10 A.M.
New York. May 27, 10 A.M.	Paris.....July 4, 10 A.M.

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Noordland, April 8, 12 noon	Noordland, May 13, 12 noon
Friesland, April 15, 12 noon	Friesland, May 20..12 noon
Kensington, Apr. 22, 12 noon	Kensington, May 27, 10:30 A.M.
Westernland, Apr. 29, 12 noon	Westernland, Jne. 3, 12 noon
Southwark, May 6, 12 noon	Berlin (Sat.) June 6, 10 A.M.

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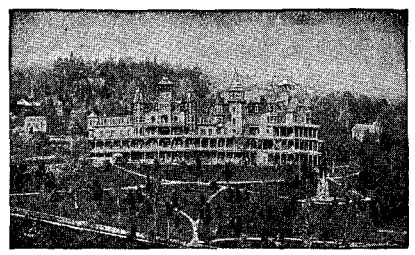

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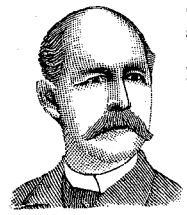

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The Business World

Central Vermont Receivership

Another railway has gone into the hands of receivers. Last week, upon the suit brought by the Grand Trunk road, the Central Vermont was practically declared bankrupt by the courts, and its President, Mr. E. C. Smith, and Mr. Charles M. Hays, General Manager of the Grand Trunk road, were made receivers. It had been thought by many that the Grand Trunk's intentions were to support and control the Central Vermont, and the resort to the courts was a general surprise. There was an immediate decline in the price of the 5 per cent. consolidated mortgage bonds of the Central Vermont, of which $7,000,000 are outstanding; of later issued bonds (4 per cent.) there are $15,000,000 outstanding, a large part of which are held by the Grand Trunk. The Central Vermont had about 800 miles of line, outside of its leased lines; of the latter the New London Northern is one of the most important, and considerable curiosity is felt as to whether it will be absorbed by one of the large New England railway systems, and, if so, by which one.

The Markets

The end of the week brought a distinct advance in the New York stock market, after a dull and heavy record for the earlier days. One cause was the extremely good showing made in the February report of the Burlington and Quincy. This road increased its net receipts about 16 per cent. over those for January, and surpassed its record in this respect for any February in the last five years. This was accomplished in part by a large cutting down of operating expenses, but the actual earnings were large, and the report was taken as indicating returning prosperity in the great grain-carrying roads. Outside of railway stocks, the trade situation has changed but little, but there has been a moderate advance in wheat, corn, and Bessemer pig iron. Large accumulations of white cotton are reported from the mills. "Bradstreet's" reports a decrease in the number of business failures (276 as compared with 300 of the week before), but an increase in the amount involved. The New York bank statement of Saturday shows a reduction of $895,250 in the reserve, while the week before the decrease was $2,406,150; deposits decreased by $5,842,600, this large amount of decrease being due to the unusually large payments to the Government Treasury.

Commercial Prospects in Africa

At a recent meeting of the London Foreign and Colonial Section of the Society of Arts, Mr. G. Scott Elliott, in a paper on "The Commercial Prospects of English East Africa and British Central Africa," said that the lower part of British Central Africa might be regarded as a sort of small Ganges valley, capable of producing many valuable plants and supporting an enormous population, but unsuitable for Europeans. At levels between 3,000 feet to 5,000 feet there was already a flourishing community, and the trading results showed a total of £85,000 in 1895, as compared with £19,000 in 1893. Labor would not be a difficulty, and the population would increase to a degree which we could scarcely realize at present. A very small capital would be sufficient to prove practically the prospects of cattle ranching and plantation in the Masai highlands. Colonization of an Australian type in Africa was possible only above 5,000 feet.

Our Coal Supply

President Harris, of the Reading Railroad, is quoted as saying that the original contents of the anthracite fields amounted to about 14,453,400,000 tons, of which 82½ per cent., or about 11,921,400,000 tons, remain to be worked. With a production of 45,000,000 tons a year this supply would last for 265 years, although Mr. Harris estimates that of the actual coal unmined only 5,960,700,000 tons would probably be actually available, which would shorten the period of use one-half. Mr. Harris said we could have coal for 100 years at the rate of 60,000,000 tons a year. Mr. William Griffith, in an article in the "Bond Record," gives a tabulated estimate of the approximate future supply of the railroads entering the Wyoming region. He claims that Delaware and Hudson's supply, at the rate of 1895 shipments, will last 26 years; Ontario and Western's, 9 years; Erie Railroad's, 21 years; Susquehanna and Western's, 18 years; Pennsylvania Coal Company's, 54 years; Lackawanna's, 51 years; Lehigh Valley's, 57 years; Central New Jersey's, 124 years; Pennsylvania Railroad's, 52 years. The grand total of unmined coal in the Wyoming region he estimates at 1,278,130,750 tons, with a duration of 52 years.

Copper in Montana

A Helena correspondent of the Minneapolis "Journal" asserts that the copper industry in Montana is growing rapidly. Already the State produces more than half the copper product of the United States, and more than one-fourth of the product of the entire world. And the present outlook, the correspondent thinks, points very strongly to a time, not far distant, when Montana will produce half the copper of the globe. A section of this State is soon to be opened, of which very little is known beyond the fact that it is immensely rich in minerals. That portion of the State is enormous in size, more than equaling the area of Massachusetts. The road which is to open this section of country is the Montana Midland, "Castle Road." It is now in course of construction. Heretofore the copper industry has been confined almost entirely to the Buette district. The stacks of the Anaconda Company have refined and treated fully nine-tenths of the copper produced by the State. The Castle Road will be the cause of the erection of a plant at East Helena that will in time rival the Anaconda plant.

Manitoba's Resources

In a lecture at the London Imperial Institute not long ago Mr. A. J. McMillan, a special agent of the Manitoban Government, gave the following account of Manitoba's agricultural resources: "In 1895 25,000 farmers in Manitoba produced over 60,000,000 bushels of grain, the yield averaging 28 bushels per acre, as compared with 13 bushels in the United States. In some instances last year there was a yield of as much as 57 bushels to the acre. The area of Manitoba was about 50,000,000 acres, of which only 2,000,000 were under crop. This province alone could now supply the United Kingdom with all the wheat she found it necessary to import. Great attention was now being paid to cattle-raising and dairying, and last year 50,000 cattle and 15,000 sheep were exported. There were 61 cheese and butter factories. The Government offered free farms of 160 acres to settlers. The great exodus from the United Kingdom to places other than the colonies sapped the life of the Empire."

The New Russian Railways

The commercial world is likely to be startled when it realizes the enormous extent of the railway pioneering and building now undertaken by the Russian Government. As to its chief venture, of course, we are all familiar with the fact that Russia is building a trans-Siberian railway, on which she will spend two hundred million dollars; but since we are assured that the road is likely to have two termini, one on the Gulf of Pechili, and one on the Pacific Ocean, which shall lie south of Vladivostok, and, unlike that port, shall be ice-free, the great railway becomes a far greater commercial and political factor than before. Aside from the ease with which vast bodies of troops can be sent from Russia into Siberia and China and Japan, the great regions of southern Siberia, which have a fertility of soil and a desirability of climate not hitherto realized, will be thrown open to emigration. In addition, the Russians hope that Mongolia and Manchuria will be in fact, if not in name, Russian provinces by the time the railway is well started. This, though the greatest, is by no means the only one of a number of singularly bold undertakings by the Russian Government. The Persian railway which is shortly to be constructed will be under Russian control, as it is now being engineered by Russian officials and will be built by means of Russian capital. It is to start from the Russian port of Baku, on the Caspian Sea, thereby making connections with the entire railway system of Russia proper, and will extend across the Plain of Mogan to the frontier station of Dulfa. From here it will proceed southward into Persia, and by way of Kazvin to Teheran. From the capital branches are to be constructed to the great pilgrim resort of Meshed, near the northeast frontier, and also to the ancient city of Ispahan in the south. Like the others, the commercial importance of this line will equal its political significance. Persia is still an undeveloped country. A Russian line is to be built (whether in connection with the above or not we do not know) crossing the Caucasus from Vladikavkus to Kars, through Armenia and Asia Minor to Damascus, where connection will be made with the road now running thither from Haifa on the Mediterranean Sea. Another line will run from the Mediterranean coast through Syria and Mesopotamia to the Persian Gulf, but this last named is likely to be built with English capital. Returning to Russian Asia, there is to be an extension of the Central Asiatic Railway, which now reaches Samarkand, to Margelan, and we learn that surveyors are now looking for a practical route over the mountains to Kashgar and the valley of the Tarim, in Eastern Turkestan. Now returning to Russia proper, we find in progress of construction a new trunk air-line five hundred miles long, connecting Moscow with Kieff. Another of 400 miles will give a direct outlet to the Black Sea without crossing the Sea of Azov. Another road of equal length, connecting Perm and the west with the north, will very likely revive the once famous trade of Archangel. Another road will connect the Gulf of Riga with the head of deep-water navigation on the Volga. We have hitherto alluded to the project of a ship-canal from the Baltic to the Black Sea, and when this is added to these railway projects Russia will be indeed furnished with strategic and commercial advantages which will more than double her increasing power in both the political and the business worlds.

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Bits of Fun

The career of a lazy drummer is usually as follows: Hired, tired, fired.—*Furniture Worker.*

In future it may be necessary to specify whether you want your photograph with or without bones.—*New York Press.*

In the Near Future.—First Doctor—Good photograph, isn't it? Second Doctor—Fairly good. Flatters the left lung a little, I think.—*Puck.*

"No," protested Adam, "that is absurd upon the face of it. Not all sin began with me. I can prove that I didn't originate the mother-in-law joke."—*Detroit Tribune.*

"Well, father," exclaimed the prodigal son, as he made his appearance at the family fireside, "are you ready to kill the fatted calf?" "No," replied the old man, grimly, "I think I'll let you live."—*Seattle Times.*

His Wife—My dear, you have been talking a great deal in your sleep lately. Presidential Possibility—Have I—ahem!—I hope—a—I hope I have not expressed any decided views about the currency question!—*Puck.*

A—How did your daughter pass her examination for a position as teacher? B—Pass! She didn't pass at all. Maybe you won't believe it, but they asked that poor girl about things that happened before she was born!—*Tit-Bits.*

"You seem to me a very stupid person," observed the heroine of the society novel. "And you," rejoined the hero, "likewise seem to me stupid." "Then we shall be dramatized." "Presumably." At that they yawned.—*Detroit Tribune.*

Fashionable Doctor—My dear young lady, you are drinking unfiltered water, which swarms with animal organisms. You should have it boiled: that will kill them. His Patient—Well, doctor, I think I'd sooner be an aquarium than a cemetery.—*Household Words.*

The Corn-Fed Philosopher.—"Why," asked the youngest of the neophytes, "why should truth always rise again when crushed to earth?" "Because of its elasticity, of course," answered the corn-fed philosopher. "Don't you know how easy it is to stretch the truth?"—*Indianapolis Journal.*

Two Scotsmen, one an Aberdonian and the other a man from Inverary, were engaged in a hot debate on the correctness of their respective modes of English pronunciation. At last he of the granite city clinched matters by remarking with withering contempt, "Weel, at ony rate, I dinna ca' 'fush' 'feesh.'"—*Tit-Bits.*

A guest at one of our big hotels, while going down the elevator, remarked to the colored elevator-man, "I want to go to the wharf where the tea was thrown overboard." "Well," said the man, looking mystified, "you'd better inquire at the office; I reckon that was before I came here; I've only been in Boston about a year!" The other remark was made by an Irishman in the Museum of Fine Arts. He was looking at the Morse collection, and said to his companion: "Mike, will ye luk at all them pots from Japan; what a counthry that must be for mustard!"—*Boston Transcript.*

The Birch

The delicate birch in its silver gown
  Is decked with ducats of gold;
  It flings its coin to the brooklet cold,
That drops from the heathy down.

The brooklet carries that bright largesse,
  And sings as a gleeman should,
  Wandering down to the willow wood
In a russet and rain-gray dress.

The birch hath scattered its golden store—
  And now, as spendthrift will,
  It shivers and moans in the breezes chill
That whistle across the moor.

The brook hath squandered its guerdon bright—
  And now, as a minstrel doth,
  It seeks new songs in the undergrowth
That fills the forest of night.

—*Pall Mall Gazette.*

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An Appeal for Indian Library Work

The Department of Indian Libraries asks for offers of subscriptions for periodicals at Indian rates, of magazines and papers to be mailed after reading by the senders, and of books to be sent to the Indian schools and to Indian returned students.

In regard to such reading, the superintendent of an Indian school writes: "It would please you and your friends to see the boys in their reading-room at night, poring over the books and papers they have. Some of the larger boys and girls enjoy Harper's books and the "Century," also the "Youth's Companion."

Another superintendent, who used to read the continued stories aloud to the Indian children, once received a polite request to hasten the next chapters, because they were so interested they could not wait!

"Our younger children seem to enjoy to the fullest any child's paper which they may have," writes another, "and picture-books are a never-failing source of pleasure to all."

"Juvenile literature," says a fourth, "is all that our pupils become very much interested in as yet. They read that assiduously, however, and are greatly benefited by having it. Their appreciation of it is increasing each year, and their reading outside of the school-room now supplements very noticeably the work of their teachers."

"These children are tractable," writes another, after speaking appreciatively of the reading; "they are doing well in their classes and industries, and effort in their behalf is anything but labor lost."

This Department gives addresses and directs the sending of reading, and endeavors to keep open the communication between senders and receivers; but it cannot forward literature unless stamps or money for this accompany the mail or express package. But the same postage which brings it here will send it to the farthest Indian reservation.

While senders will feel the convenience of mailing or of subscription at reduced rates for papers and magazines, it is also true that the weekly or monthly appearance of these in the school or the home preserves their freshness and gives a zest to their reading that can never come from the depths of a barrel. And although books must be sent principally by freight, yet those who desire to do something without sending a whole box will find it very simple and inexpensive to order at Indian rates and have the publishers forward the books. The price given in the lists at the back of the report pays the cost of forwarding.

During 1893 alone four thousand letters and postals were sent out, requiring much clerical abor and many stamps, so that contributions of money to carry on the correspondence are needed as well as of literature.

Who will help

Please address all inquiries and offers of reading and help for Indians to

Frances C. Sparhawk,
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A Sermon

Taste in sermons, we are glad to believe, is improving. Congregations are not nearly so willing to tolerate the babyish trifling with texts which Dr. Parker once satirized by a sermonic parody of "Old Mother Hubbard." But the old style is still not quite extinct. There is a fine example in a sermon "outline" by a Congregational minister in the "American Treasury of Religious Thought." The text is, "The woman then left her water-pot" (John iv., 28). He thus expounds:

"She left her water-pot because she forgot it. Forgot it, as you and I forget. Forgot it, as you, perhaps, forgot to put the lighted match to the shavings and kindlings and wood which you had adjusted, and wondered why the fire did not burn. Forgot it, as you did, when you forgot to mail your letter. Forgot it, as you did, when you carried the ash-pan to the horse or emptied the dish of oats on the ash-heap. I knew a minister who actually dismissed his congregation at the close of the morning sermon, entirely oblivious of the communion-table spread in his very presence. Henry Ward Beecher declares that he three times went to the office one morning and inquired for his mail, each time forgetting to deposit his letters, which was his real errand to the office. Both of these men were completely swayed by the thoughts of the moment, and forgot everything else. So with this woman. There was no special need of mentioning the water-pot, except to show her forgetfulness of it. The water-pot had nothing to do with the story otherwise. Whatever of interest attached to it before had vanished now. She forgot the water-pot."

Did any of the congregation wish that a water-pot could have been emptied over the preacher?—*Christian World.*

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A Conservative

By Charlotte Perkins Stetson

The garden beds I wandered by
  One bright and cheerful morn,
When I found a new-fledged butterfly
  A-sitting on a thorn—
A black and crimson butterfly,
  All doleful and forlorn.

I thought that life could have no sting
  To infant butterflies,
So I gazed on this unhappy thing
  With wonder and surprise,
While sadly with his waving wing
  He wiped his weeping eyes.

Said I, "What can the matter be?
  Why weepest thou so sore?
With garden fair and sunlight free
  And flowers in goodly store—"
But he only turned away from me
  And burst into a roar.

Cried he, "My legs are thin and few
  Where once I had a swarm!
Soft fussy fur—a joy to view—
  Once kept my body warm!—
Before these flapping wing-things grew,
  To hamper and deform!"

At that outrageous bug I shot
  The fury of mine eye;
Said I, in scorn all burning hot,
  In rage and anger high,
"You ignominious idiot!
  Those wings are made to fly!"

"I do not want to fly," said he;
  "I only want to squirm!"
And he drooped his wings dejectedly
  But still his voice was firm;
"I do not want to be a fly!
  I want to be a worm!"

O yesterday of unknown lack!
  To-day of unknown bliss!
I left my fool in red and black;
  The last I saw was this:
The creature madly climbing back
  Into his chrysalis.

—*Selected.*

Severe Critics

It is told of a Scotch clergyman that, after making a quotation from Scripture in his prayer one Sunday, he added, earnestly: "For that, O Lord, is the correct translation of the passage."

It is assumed that any one who hears a sermon is quite capable of sitting in judgment on it, from either a doctrinal or literary point of view. Every Scotch preacher is closely watched by his congregation as well as by his presbytery, and some peculiar evidence is offered in the ecclesiastical suits which are sometimes carried on.

The charges made against a certain minister who was to have been settled over a parish in the North of Scotland indicate the variety of the demands made by the critical hearers. The parish schoolmaster declared that there was nothing in the luckless minister's manner "to arrest and fix the eye; nothing, as it were, to build up the mind in a holy frame." The schoolmaster wanted "burning zeal, and a warmth beaming from the eye, the face, and, above all, from the intonation of the voice."

Another witness objected to the presentee's hands, which he said were very much in the way. "At one time they were in his pockets, and again he was keeping the line of his sermon with his finger."

One farmer said he was a "cauld, dry, sleepie body," and another said he wanted "more forcy preaching," while a third said he could not endure the minister's "silver-gray sort o' eyelashes."

Two of the gravest and most frequent charges were those of a lack of "liveliness" and the use of unintelligible expressions; for example, "a series of unhappy coincidences" used twice in one sermon, and "a concourse of circumstances."

These charges were considered ample reasons for the non-settlement of the minister in question, and to an uninitiated reader it seems as if his life in that parish would scarcely have been a joyous one had he been installed over people with such remarkable gifts for criticism.

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Office of the Mayor of the City of Trenton, New Jersey.

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March 2 d 1896.

R. T. Booth Esq.,

23 East 20th St., New York.

Dear Sir:--

My absence from the city for the past two days prevented my answering your telegram of yesterday. You have my permission to say, that I believe "HYOMEI" to be one of the most wonderful cures for Catarrh and Throat trouble that has ever been discovered. In my case the effect has been marvelous; (and I have not been as persistent in the use of the Inhaler as I should have been to have received the best results.) I enclose you Money Order for $2.00 for two Pocket Inhaler Outfits for friends of mine, to whom I have recommended it, and who I am anxious shall have the benefit of this most remarkable panacea

Yours Respectfully Emory N. Yard

What more can be said, except to add that hundreds of letters come to us every day bearing witness to positive and permanent cures of Asthma, Bronchitis, Catarrh, Loss of Voice, and similar diseases.

Hyomei Cures by Inhalation.

It is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, $1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure. Consultation free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

R. T. BOOTH, 23 East 20th St., New York.

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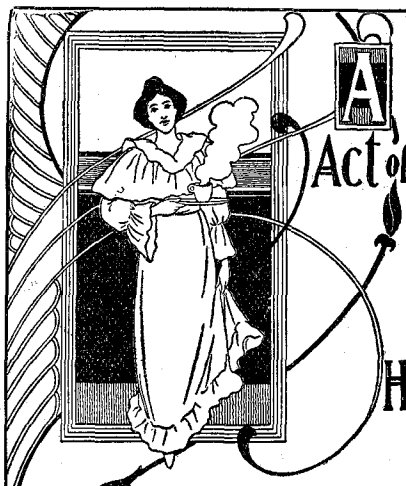

A Graceful Act of Hospitality is to offer callers a cup of Hot Bouillon made from Armours Extract of BEEF.

Use Armour's Extract of Beef, boiling water, and a pinch of salt. It takes but a minute to prepare.

There are many ways of using Armour's Extract. Our little book, mailed free, explains several. Your own ingenuity will suggest a hundred others.

Armour & Company
Chicago.

IVORY SOAP

Brisk exercise, a good quick rub,
An Ivory-Soap-and-water scrub,
With nerves restrung and muscles tense
The woman's new in every sense.

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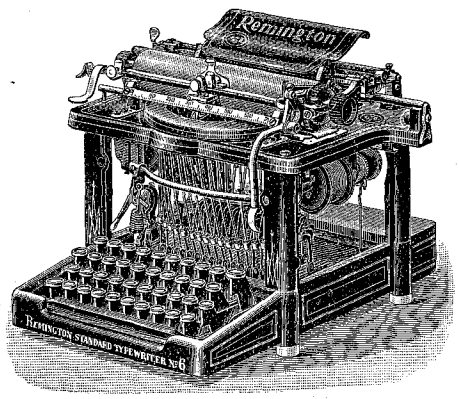
TIME TELLS

First impressions may not be enough to clearly show the difference between a first, second, or third class typewriter. But the length of time a

REMINGTON
Standard Typewriter

continues to do its work tells the story. Good Work, Easily Done; Continuous Service, and lots of it—always:

MORE THAN EVER FROM THE



Number **6** Model

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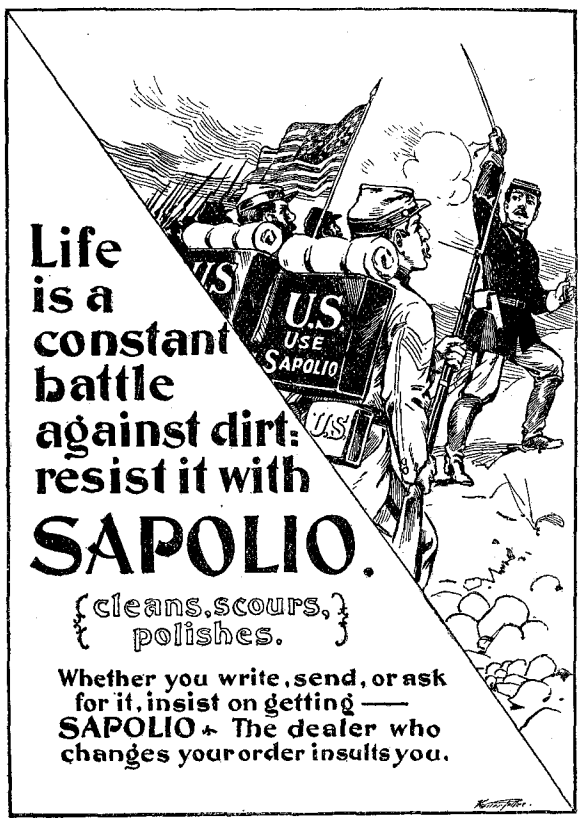
327 Broadway, New York



Life is a constant battle against dirt: resist it with SAPOLIO.

{cleans, scours, polishes.}

Whether you write, send, or ask for it, insist on getting — SAPOLIO. The dealer who changes your order insults you.

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